

The Catholic Educational Review

OCTOBER, 1912

PROBLEMS OF THE ELEMENTARY SCHOOL

The tendency to shift responsibility for defects is, perhaps, nowhere more manifest than in the field of education. The university bewails the fact that it cannot fulfill its true mission owing to the poor material furnished by the college. The college deplores conditions which necessitate a lowering of entrance requirements, or engaging in preparatory work to supply for the deficiencies of the high school. The high school gives vent to a jeremiad over the lamentable state of the grammar school. All—the university, the college, the high school, and the grammar school—unite in condemnation of the elementary department.

The chief object of the Catholic Educational Association is “to promote by study, conference and discussion the thoroughness of Catholic Educational work in the United States.” This will surely be furthered if we are able to determine just where and to what extent lies the responsibility for deficiency.

While not wishing to disparage the achievements of our high schools, our academies, or our colleges; while we behold with pride the gigantic strides of our beloved University and while we are alive to the magnitude of the problems which confront them, nevertheless we of the primary department may be pardoned if we assert the

Read before the Catholic Educational Association, Pittsburg, 1912.

right of primogeniture and respectfully ask that our problems be the first to come before this body for discussion and solution. Our Chief Pastors in the faith legislated the primary department into existence. While they rejoice at the growth of the higher institutions, their chief solicitude is for the progress of the elementary school, convinced that here is laid the solid foundation without which the superstructure cannot stand.

As a general fact it is as true that a right primary education will result in happiness and prosperity both for the public and the individual, as that the right cultivation of a piece of land will result in an abundant harvest. A man rightly educated even in the elementary branches of the grammar school has thereby acquired such an amount of knowledge; has been subjected to such mental and moral discipline that he is thrice qualified to be a self-supporting and self-governing, a virtuous and religious man. The efficiency of the high school, the college and the university is conditioned by the excellence of the primary department. On this department is largely dependent the future of the family and of the state. On the Catholic primary department depend the future Church in this country and the welfare, temporal and eternal, of millions of the little ones of Jesus Christ. Make the system what it ought to be, what it is within the power of our faithful people to make it, and we have erected a bulwark against shiftlessness and idleness, against poverty and child labor, against retardation and elimination, against the injustices, and the outrages with which society is afflicted.

To make it what it ought to be, however, requires the careful and intelligent solution of the many problems which confront it and which if not remedied must ever retard its progress. The mere enumeration of these obstacles to success would fully consume the time allotted me by our Reverend Chairman. To treat each of these I

have chosen with the detail and thoroughness which its importance demands is not possible in one paper. I hope only to touch on such topics as may open discussion and result in the happy solution of some of the problems now facing the elementary school.

EARLY ENTRANCE.

As the power of education is inversely as the age of the youth, the earlier the systematic training of the child begins the greater will be the influence for the right direction of his physical, mental, moral growth and development.

The decided change that has taken place in the social and economic world in our day has resulted in greater responsibilities for the school. Desire for wealth, honor, social position occupies the minds and hearts of many of our professional and business men from early morning till late at night almost to the exclusion of all else however sacred or important. Want and privation force many parents to pass their days far from the precincts of the home. Lack of intelligence or opportunity, want of constancy and patience, absence of sympathy with the changed conditions unfit many to direct rightly the little one's first steps in religious and mental life. Hence the necessity of committing the child to the care of those who have the time and intelligence, the patience and the will to do so.

There is not here question of the abolition of the home, nor is there approval of the false doctrine that the child belongs primarily to the state in matters of education. The family is and must be the center of all well ordered society and its influence will be ever of paramount importance. I merely wish to draw attention to the fact that in many instances the home is falling short of its moral and religious opportunity in the cultivation of the

right mental and religious growth of our children. The school must, therefore, supply for the deficiencies of the home; must correct the evil tendencies and inclinations sometimes imbibed there; must shape the ideas and the ideals; must form those habits of interest, of attention, of punctuality, of study, of character, of religion which will make for the full development of the future citizen of earth and heaven. The problem, then, of entrance into school at an early age is one of prime importance to the teacher.

At what age should this formal mental training begin? In all our states, laws have been enacted obliging parents to provide educational facilities for their children between the ages of seven and fourteen, or eight and sixteen. Restrictions have been placed on the legitimate employment of children during these years. State law, therefore, has settled the fact. The question, however, whether this is the best entering age from a pedagogical view point is not so easy of answer.

In the February number of "Education," Mr. Leonard P. Ayres discusses this problem. After giving statistics of a school population of 20,000 in one city of whom 257 were in the eighth grade and citing the results of the investigation of 206,495 cases in 29 cities of whom 13,867 were in the eighth grade, Mr. Ayres concludes that the percentage of slow pupils is greatest among those entering at five years of age. He expresses the belief that the best entering age is that which results in a large proportion of normal pupils combined with the most equal balance between the rapid and slow groups. This he thinks is the age of six which results in 52% making normal progress, 27% rapid progress and 21% slow progress.

This is commonly accepted by educators as the age best suited to the child's unfolding life. Nevertheless, we know that his education begins much earlier; that it has its commencement with the dawn of his conscious

life; that no act, howsoever slight, is without its bearing, and no impression howsoever vague, but is indelibly registered for future weal or woe. "As soon as we are born," says Goethe, "the world begins to work upon us and this goes on to the end." As the senses of sight, taste, hearing, etc., develop more and more, all the objects of nature operate upon the child and impress ideas upon his memory. Hence, then it is that attention should be directed, observation guided, thought quickened and turned upon those objects and into those channels which conduce to his greatest good and to his greatest progress.

It was the realization of the importance of these early stages of life for the formation of correct religious and moral habits as well as for the development of the intellectual and physical powers that led to the opening of the kindergarten. It is this that bridges naturally the chasm separating the school from the home. Froebel recognized that the first start in knowledge is made through spontaneous and overflowing activity, and that we must begin with this playful activity if we would develop the higher forms of knowledge. The kindergarten, basing its plans on the plasticity of childhood, seizes upon the restless instincts of the child and uses them as a means to perfect training. The incessant restlessness is turned to cheerful and orderly activity. The troublesome curiosity is used to produce rapid intellectual development. The senses are trained. The imagination and the memory, the sympathy and the social instincts, the moral and the religious nature are cultivated. The operations of the primary department are facilitated as the child is accustomed to the school, and brought within the realm of order and discipline. His interests are so aroused, his attention so stimulated, that the grade teacher has but to resume the work where it was left off, and continue an education already begun in every direction.

The kindergarten may, therefore, be a means for securing attendance at an early age. A parent will easily find valid reasons for keeping his child from a school where monotony reigns supreme; where the child's craving for physical activity is denied; where the joyous freedom of infancy is suppressed; and where accordingly disposition and character may be irremediably injured. Where, however, the contrary conditions obtain; where the interests of the child are awakened; where his palpitating activities are directed, not curbed, the parent will be the first to recognize the advantages of this early training and will gladly avail himself of the opportunity to open up new avenues of pleasure and profit to his child.

It is here question, of course, of a kindergarten properly so called, not of a mere recreation hall where time is wasted and habits acquired which militate against order, attention and future progress. The kindergarten does not exclude the cultivation of memory, of attention, of punctuality and the like, as some suppose. On the contrary, it fosters such cultivation. It does not necessarily imply a whole day spent in paper cutting or at the sand table, nor does it lead to fickleness and forwardness. If rightly conducted, it is a power for good, as experience has amply verified. Moreover, it will offset the danger of Catholic parents sending their children to the public school where such institutions obtain and the further temptation to keep them there for their entire elementary education.

Where the kindergarten is not established, the sub-primary, with its course of study harmonizing with the child's mental development, has been substituted and found effective in promoting early attendance. Where neither kindergarten nor sub-primary exists, the problem of early attendance at the age of six will find its solution in the zealous coöperation of pastor and teacher with

the parents that these little ones of the flock may receive that early training so necessary to their spiritual and temporal well being.

IRREGULAR ATTENDANCE.

Not only must we secure the attendance of the child if we would educate him, we must hold him long enough if we would educate him well. Here we are confronted with the problem of irregular attendance, the efficient cause of much of the elimination and retardation so alarmingly prevalent in our schools today.

It is hardly possible to overstate the magnitude of this evil. The United States Commissioner of Education reports that the daily attendance in the elementary schools is less than 71% of the enrollment. Mr. Ayres claims that more than 25% of the children attend less than three-fourths of the year. The means and agencies employed in the cause of education are failing to produce their due results on account of this scourge. To the faithful teacher it is a continual source of discouragement. It seriously retards the progress of the other pupils by forcing them to remain inactive while he who was absent is instructed in what they have already learned and passed over. It is the frequent cause of breaches of discipline in the school, and, if allowed to grow, will form an evil habit, incorporating itself into the child's very nature, stunting his development and blighting his future.

The right solution of this problem requires harmonious coöperation of teacher, parent and pupil. It is within the power of the teacher to exercise a controlling influence over the others by showing the advantages they derive from the school and the importance of mutual effort to secure best results. This, it is true, postulates labor on the part of the teacher in the home as well as in

the school. Parents, ignorant of our school regulations, or unmindful of the importance of early training, will after a short conversation with the teacher, receive new ideas of the school, its rules and the necessity of obedience to all its laws. They will be made to feel that only in coöperation with the teacher will they fulfill their duty to their children. They will become changed in their views and very frequently will be found the staunchest supporters of the school and of its interests.

With the pupil the line of procedure may be otherwise. We are all familiar with the devices commonly employed by many of our teachers to correct this evil: "The roll of honor," "banners," "early dismissals," "the monthly holiday," "after school punishments," "writing or memorizing pages of spelling, geography, history," and the like. While these may be productive of temporary results, their effects are not always of the best. Very often they may be a positive injury either by instilling into the mind of the child the expectation of temporary reward for the performance of duty, or, by associating the idea of discipline and punishment with that of school and school studies.

May not an appeal to his moral sense be equally as effective and at the same time afford an excellent opportunity for a lesson on justice? A kindly talk with the delinquent will often convince him that habits of regularity and punctuality are determining factors in his future success. He can be impressed with the idea that the virtue of justice may be violated by infringing on the time of others just as well as by injuring them in their property or reputation; that by his conduct he is retarding the entire class, handicapping his fellow pupils in their efforts for success and therefore offending Almighty God by his actions. We must never lose an opportunity to teach religion and it may be taught in the correction of evil as well as in the cultivation of virtuous habits.

INTEREST.

"Make the school so interesting that the pupils will want to attend." Doubtless this contributes greatly towards the solution of the problems so far proposed. "Interest," says Jacob Gould Schurman, "is the greatest word in education." A child can no more learn without interest than he can eat without appetite. Teaching in its truest sense cannot begin until the child's motive powers have been reached and as Harold Horne says: "Interest puts the motive power of the feelings at the disposition of the teacher." Hence the problem of arousing, guiding and multiplying the interests of the child in his school work.

The means ordinarily used to awaken interest in the mind of the pupil are familiar to every teacher. Some are good, some indifferent and some decidedly injurious. For the proper solution of the problem we must refer to the laws governing the child's mental life.

It is a firmly established principle that to arouse interest, there must be some connection between the idea we wish to convey to the child and his past knowledge and experience. "The child," says Dr. Shields, "can understand nothing of truths presented to him through oral or written instruction unless he can relate these truths to his own previous experience. The new truths presented must always be intimately related to those which have been previously acquired and organized in the mind of the pupil." Nor should this be understood as implying that there must be a perfect likeness between the present and the past. This would lead to the "lesson too easy" which destroys interest as rapidly as does the "lesson too hard" for the child's comprehension. "The knowledge that is unintelligible," says Horne, "is simply curious; the familiar has become commonplace; but the

novel that is intelligible through likeness to the familiar, solicits investigation and interest."

There must be variety in matter and method of presentation. Monotony is the skeleton of the class-room. The child loves change and the teacher who is not fertile in devices, who finds but one way of doing a thing and keeps to it day after day, is deadening the child's interests and engendering a hatred of school and school life.

The same result may be had from different reasonings. The same general truth is adduced from countless particular examples and all that is needed to keep us in tune with the laws of mental life is that we proceed from the concrete to the abstract gradually and accurately. Hence object lessons and sense training in the primary grades play an important part in the doctrine of interest. The child is interested in what he can see, hear, touch. Objects, if intelligently used, will serve to impress more deeply and more clearly the idea we wish to impart. The ultimate aim, however, whether the learning of any particular number or combination of numbers; whether the use of some form of expression or the training of a special sense, must not be lost sight of. Danger lies in the possibility and in the probability of the child's becoming more interested in the means used to convey the thought than in the thought itself.

As the teacher, so the pupil. Nothing is so contagious as example. If we wish the child to be interested we must be interested ourselves. No great end was ever attained without enthusiasm. A teacher may be acquainted with every law governing mental growth and development; he may be a recognized authority in the subject which he teaches; he may be encyclopedic in the range of his knowledge; but unless he is interested, unless he is enthusiastic and able to communicate his fervor to his pupils, he is a failure and the efficient, even if unconscious, cause of failure in those committed to his care.

EFFORT AND VOLUNTARY ATTENTION.

Are, then, the child's immediate or transient interests to constitute the one determining factor in all the teacher's work? Are the pupil's likes and dislikes the sole criteria by which the pedagogical value of the methods used in his early training is to be measured and judged? Or must the child be taught to do what he does not like to do? This leads to the question of voluntary attention, effort or training of the will.

On the ability to concentrate the attention largely depends success in scholarship. There is no royal road to learning. Knowledge must be dug out patiently nugget by nugget. This requires effort and one of the most important aims of education is the development of the power to hold the attention fixed on something not intrinsically pleasant; to impart to the will a certain fibre, endurance and strength to meet squarely the sometimes unattractive duties of later life. On this power will depend our future life temporal and eternal. It is strength of will, together with God's grace, that enables man to silence the voice of animal passion; to stifle the promptings of desire; to curb false ambition, to stem the tide of greed; to respect the rights of others; to do his whole duty to God and to his neighbor.

"Genius is intensity." Full success is obtained by concentration of all the faculties on the question at issue. "No man can serve two masters." Many a man, endowed by nature with splendid faculties is weak, wavering, and fickle because of inability to focus them upon one spot. The important question, therefore, is how to develop this power of voluntary attention without which teaching will be barren of result.

It is an admitted principle that mental development occurs by stages. Sensation, imitation, memory, imagination exist in early life. Judgment and reasoning appear

only later and are of slower growth. Instruction, therefore, must be adapted to the child's mental structure if we would not do him irreparable injury. Hence our first effort will be centered on the awakening of the pupil's involuntary attention, not by abstract reasoning, but by familiar, concrete illustration closely connected with his immediate needs and interests. Gradually the end to be obtained will become less obscure and step by step he will be persuaded of the need of present effort if he would reach the longed-for goal. The desire to read the story will prompt to diligence in the phonic or word drill. The desire of approbation of teacher, parent, God Himself, will motive and lighten the burden of the means to this end.

The efficient teacher is ever conscious of the words of Professor James, which are especially true in the case of the young child: "There is no such thing as voluntary attention sustained for more than a few seconds at a time; voluntary attention is a repetition of successive efforts which bring back the topic to the mind." Attention to an hour's morning talk, a phonic drill, or an arithmetic lesson is not possible in the case of the primary pupil. The lessons must be short and the aim must be intensity rather than continuity. A carefully arranged time-table will so blend the various subjects of the curriculum that fresh and sustained attention will be acquired by each new exercise. In the doctrine of attention, variety in subject matter and variety in method play no small part.

Nor does this preclude all appeal to the child's ultimate interests. Strength of character is frequently developed by doing what one does not like to do and the intelligent teacher will find means to convey this idea to the mind of the pupil. The necessity of respect and reverence for authority—human and divine—of obedience to all just commands, must be instilled into his mind and heart if we would train him for future life. Compliance with

some positive order must be exacted solely for the purpose of bringing out willingly or unwillingly this conscious effort to overcome obstacles to right conduct. "Do something every day," says Professor James, "for no other reason than you would rather not do it, so that when the hour of need comes, it may not find you unnerved and untrained to stand the test."

In the old-time school but few subjects were taught. These the pupil had to repeat again and again till he was complete master of them. The teacher then was looked upon as a "drill master." It was the thing contained and not the container that formed the subject of study, and we were threatened with the evil of "cramming" so scathingly denounced by Dickens in "Dombey and Son." Today, the pendulum has swung in the other direction and the knowledge of the child has become the center of our educational system. But does not danger lurk here, too, for the unwary? Are we not threatened with the evil of "soft pedagogy"? with the "sugar plum" variety of method? with the propping up of the tender stalk? with the belief that the teacher's first duty is to give the child only what conforms to his interests, which, very often, may mean his selfishness, his conceit? "*In medio stat virtus.*" Extremes are dangerous. Interest does not exclude work, nor does work always include drudgery.

Habit is defined by Webster: "The involuntary tendency or aptitude to perform certain actions which is acquired by their frequent repetition." Repetition, drill, continual drill until the idea becomes a very part of the child's mental and moral life, is a necessary condition for the great work of the school room—the formation of right physical, mental and moral habits.

STUDY.

Closely connected with the problem of attention is the problem of the formation of habits of intelligent study. The work of the teacher is not so much to impart knowledge as to show his pupils how to get it; to help the child to help himself. The boy who is propped up all his life; who has acquired the habit of leaning on someone else; who has not been taught to solve his own difficulties and to overcome obstacles, is bereft of the power of self-development, self-discipline, self-reliance without which no true success, no real progress, no strength of character is ever possible. Teach the child to study and to study intelligently; instill into his soul a thirst for knowledge and virtue, and you will have contributed more to his education than if you sent him from the school a walking encyclopedia of undigested facts. It is not so much what we get into the head of the pupil as what we get out of it that counts. We may cram his mind with information on every conceivable subject of the curriculum; we may make of him a human phonograph of all the leading facts of history, geography, language, arithmetic and science, and get a marvellous display of erudition at examinations, and yet leave him utterly deficient in the power of application and unconscious of the necessity of further improvement if he would keep pace with human progress. Danger lies in taking the means as the ends. Knowledge of facts is, indeed, necessary but it by no means constitutes the whole of education. Knowledge without mental and moral discipline is useless, nay! very often pernicious as experience sadly demonstrates. It is this that so frequently leads the brilliant pupil to mistake the shadow for the substance. It is this that fosters conceit, flippancy and indolence. It is this that makes a boy "more wordy than wise." He has studied the book but not its contents. He can tell what he has heard or read and

nothing more. He has not learned to think for himself.

True mental discipline, however, results in balance, power, and determination to succeed. He who has learned how to study educates himself. He will feel that his education is only begun when his school days are over. To complete it will be the aim and pleasure of his life. Once he has formed the habit of intelligent study his mind will never lack food, will never go backward, will never cease to grow. Teach him how to study and you teach him how to think, how to form opinions for himself. You give into his hands the total product of the labors of all the great minds that have lived upon this earth.

To train a child to right habits of study is the cardinal virtue of the successful teacher as it is the cardinal secret of a good education. Its accomplishment involves difficulty and demands intelligent, persevering effort. The question discussed must be clearly stated and so answered that new questions will be raised. These may go outside the contents of the text-book and hence the necessity of seeking other sources of information—dictionaries, encyclopedias and the like. This entails training in the manner of gathering data, the explanation of prefaces, tables of contents, indices, etc., with which every child should be familiar before leaving the elementary school. The intelligent teacher will soon find means to interest every member of his class in this important work either by assigning topics to each individual or to a group for report to the class. The desire to contribute his share will arouse interest and stimulate effort in every pupil. Exchange of ideas culled from various sources, will lead to the differences of opinions existing among various authors. Hence will the pupil be brought face to face with the danger of blindly accepting every statement of books and papers as infallible doctrine, and with the necessity of testing the conclusions of authors by appeal to known facts. The successful teacher will be sufficient guard against the danger of this questioning

spirit engendering doubt or skepticism of all recognized authority.

All plans and methods of instruction must be modified by the paramount consideration that the prescribed studies are but means to an end, namely the disciplining and the developing of the child's mental and moral powers. The teacher will not count that period lost during which he devotes himself with his class to the preparation of the next day's lesson. In showing the necessity of thoroughly understanding the question; of viewing it from every angle; of correlating it with previous knowledge; of seeking other sources of information; of verification and comparison; of concentration of all the faculties; of repetition and drill, the teacher will attain one of the most important aims of education—the formation of habits of mental activity and self-reliance, the discipline of intellectual and moral faculties which constitute the man and give him power and personality.

OVERCROWDING.

The formation of these habits demands familiarity on the part of the teacher with the interests, tendencies and needs of the child. This familiarity can be obtained only by careful study of the individual. While a firm believer in the importance of the social factor in education, I also believe that individual instruction has its place in the grammar and high school grades as well as in the college and university. It is a positive necessity in the primary classes of the elementary school. Individual instruction, however, postulates small classes and the morning of small classes will be the dawn of the millennium for our teachers.

Overcrowding especially in the primary grades is the crying evil of our schools; a menace to the greater growth and success of our entire elementary school system. In-

dividual attention, a necessary requisite if best results are to be obtained, is physically impossible where seventy-five or one hundred children are gathered in one room. Proper seating, so needful to the pupil's comfort and so helpful to good order, is unattainable. Habits of inattention, carelessness, laziness and the like are formed which are continual sources of retardation to the pupils and of anxiety and discouragement to the teacher.

When we take into consideration the small size of the class-rooms and the large number of pupils occupying them during five hours of the day; the rapid exhaustion of pure air—an indispensable essential to successful work—resulting from such conditions, thoughts of the consequences become appalling. It is in the highest degree unreasonable to expect the brains of children to be active in the exercise of their functions in surroundings which can only be productive of mental fog, and it is in equal degree unfair to force any teacher to spend five hours of his school day in such an atmosphere. If there be a martyrdom without the shedding of blood, then are many of our teachers martyrs to their vocation.

"Crowding," we are told, "is necessary if we would have pupils for the higher grades." We must have children for the higher grades, it is true, but it by no means follows that all the first primary pupils should be squeezed into one room. Open others. Again it is said that fully 40% of the first primary children are irregular attendants during the winter term. To my mind this is precisely the reason we should insist on smaller classes. The irregular attendant must have special attention if we would not have him lose an entire year of his school life. Where the registration is small this can be done without detriment to the regular attendants. The work of the first primary grade can be done in five months in a room of forty-five children, it cannot be done rightly in five years, if ever, in a room with seventy-five or one

hundred pupils. From personal experience and observation, it can be confidently said that those schools alone succeed in which the registration of each room is limited to forty-five or fifty pupils. Schools with rooms containing seventy-five or one hundred scholars are failures.

Many of our pastors are making heroic efforts to remedy this evil. The means to do as they would wish are not always at hand. Yet I cannot believe that an earnest appeal to our people in behalf of their children will be unheeded. On the children of the present depends the Church of the future. Almighty God will surely compensate us for the sacrifices made for them by providing the means to meet the expenses arising from the maintenance, repairs and buildings necessary for the spread of His kingdom on earth.

To overcome this obstacle to success, half time schedules, extra teachers in the crowded room, recitation rooms and the like have been proposed. Frankly, I am skeptical of the results so far obtained through these means. Our school year is now only too brief and two teachers in a room spells divided authority and simply adds to the confusion. Definite legislation on the part of our Chief Pastors alone will solve this problem. For this we most respectfully and most earnestly plead. We are not seeking luxury, only the essentials—pure air, sufficient lighting and heating—and we guarantee an increase of a hundred fold in efficiency and progress.

RELIGION.

Of primal importance to the Catholic educator is the problem of religious instruction. Firm conviction of the absolute necessity of "religious instruction and training as the basis of morality and sound education" is the cause of our existence as a separate school system. If this is lost sight of; if religion is forced to occupy a

secondary place in our curricula; if entrance into high school, and high honors in competitive state examinations are to be the motive power of our efforts; if religious teaching does not pervade the entire school life, then are we false to our principles, unworthy of the confidence placed in us by Catholic parents, traitors to the cause of Catholic education, and doing irreparable wrong to the souls committed to our care. No one, at all jealous of his reputation as an educator, will today deny the necessity of religious training in our schools, if we would have education in its complete sense—the simultaneous cultivation of the physical, intellectual and moral being, the whole man.

Religion, therefore, must be taught, but how? To those who have heard or read the able papers of Right Reverend Monsignor Shahan, of Doctors Shields, Pace, Duffy, Yorke, Sauvage, Father Gibbons, Brothers Baldwin and Waldron and of many other thoughtful educational leaders at various meetings of this Association, it would appear the acme of folly and presumption for me to hope to add to what they have so exhaustively presented. Yet it cannot but do good to recall some of the principles they have so convincingly established.

I submit, therefore, that the principles of pedagogy recognized in other departments of education should be followed in the teaching of Christian Doctrine, and that the matter of instruction should be correlated with the child's previous thought and experience. Formerly the order of procedure in teaching was: 1-words, 2-ideas, 3-things. Today the order is: 1-things, 2-ideas, 3-words. In the psychological order definition comes last. From countless experiments the laws of nature have been deduced and from numberless examples the definition should be formulated. Food must be digested before it becomes part of our flesh and blood, and truth must be

assimilated—made part of ourselves—if it is ever to become vital and function.

We must prepare the mind of the child for the reception of the new truth we are going to develop. It must be illustrated and set forth in as concrete a setting as possible. We must make the child understand, as far as it is possible for him to understand, the things of God, the truths of our holy religion, before we ask him to memorize the definition of any doctrine. This is the commonly accepted teaching with regard to the other subjects of the curriculum, and for the life of me, I cannot conceive why we should depart from it when it is question of teaching Christian Doctrine.

Nor can this be logically construed as opposing the memorizing of the catechetical definition. It is well to have a concise and precise formula to express our faith, but the mere memorizing of unintelligible words has never given, nor will it ever give a knowledge of doctrine or of anything else. "Memory," says Dr. Shields, "should be used to make the truth already understood a lasting impression." We must prepare, and prepare the day before, the class of Christian Doctrine with the same care we prepare the lesson in Arithmetic, History, Language and Geography. Explain, illustrate, understand as far as is possible, then define and memorize. Things, ideas, words.

All knowledge exists for conduct, and as "every cognition which fails of expression violates natural law," so must the truths of God, if properly assimilated, make for right conduct in our every-day life. We may know our religion without being religious, and we may refute error without following truth. We may teach religion; we may cram the mind of the child with dogmatic definitions, but unless this has some bearing on his daily life of what profit is it? Far better, perhaps, if he had never known the truth. "I would rather feel compunc-

tion than know its definition," says the author of the Imitation. We must make our schools not only schools for religion but religious schools and the parrot-like repetition of answers to two or three questions for half an hour each day does not make them so. Religion is a life and we must live it. It must be practiced if we would make it vital. "Faith without good works is dead."

To my mind, there is danger, unconscious it may be but nevertheless real, of making the teaching of religion a training of the intellect alone and not of the intellect and will. "The letter killeth, the spirit giveth life." Are we teaching the child to live his religion? Are we instilling into his young soul a pulsating love for the person of our Divine Lord? Are we training him to practise devotions, frequent confession and Holy Communion, fidelity to the Holy Mass not alone on Sundays and Holydays but on week days, visits to the Blessed Sacrament, intention in every prayer he utters in school and out of school, prayers for the dead, conduct in time of temptation, tender love for our Blessed Mother, the Guardian Angel and the Patron Saint? Are we explaining to him the liturgy of the Holy Mass with all its beauty and color and all the richness of its symbolism? In a word are we creating in our schools, and through our schools in our parishes, a religious atmosphere which is the breath of life to the Catholic soul?

Furthermore we are told that correlation of subject matter is a positive demand today. Religion is the only center around which revolves all human knowledge. If we would teach History, it must be as the working out of Divine Providence with regard to nations as well as to individuals. If we would teach Geography, we must treat of the earth created by God as the temporal home of man. If we would teach Language it must be the vehicle builded by Almighty God to praise His name.

And so with the other subjects, if we wish to be in accord with true educational principles, we cannot separate God from the work of His hands. Religion must be the motive power of the Catholic child's actions, the warp and woof of his very life. Catholic truth, Catholic achievements, must be made manifest. Catholic faith and morals must be guarded if we would be true to our high vocation of Catholic teachers, for in the final analysis as the teacher so the pupil.

TEACHERS.

"As the mind is the man," says Bishop Spalding, "so the teacher is the school, the material structure being comparatively unimportant.—Give the right man, or the right woman a log cabin and divine work will be done; place formal and callous teachers in marble palaces and they shall be caught all the more hopelessly in the machine which destroys life."

The belief once held that a knowledge of the "three R's" was ample qualification to fill the office of teacher has long been rejected. Today the teacher must be master not only of the subject matter, but also of the laws governing the growing mind and of the best methods to obtain best results. As the chemist must know the nature of drugs and the physician must be familiar with the normal and abnormal conditions of the bodily organs, so must the teacher know something of the mind's activities and the laws of its growth. And as the physician and the chemist require thorough preparation before engaging in their professions, so should the teacher receive special training before entering upon the practice of his high calling. And this training is especially necessary in the case of the teacher of the first primary grade, without question the most difficult as it is the most important room in the entire school building.

How often do we hear: "I should not dare to try anything but a primary room." Far better if it were: "I dare try anything but a primary room." The primary department requires the rarest combination of qualities that make the model teacher. Gentleness with firmness, energy and moderation, enthusiasm and prudence, sympathy and judgment, are the cardinal virtues of the teacher to whom are committed the mind and the soul of the little child at the most plastic time of life. No bungler, no unskilled novice in the art of teaching, should be allowed to work upon the tender susceptibilities of childhood, upon the disposition, mind, heart and soul at the very time when every impression is indelibly registered for weal or for woe. Hence the problem of right training for our teachers.

Happily its solution is at hand. Heroic sacrifices have been made in the novitiates of some communities to provide this training. We can safely say, however, that no one knew better than the teachers themselves how necessarily limited were the benefits derived from them. Frequently were we forced to witness the humiliating spectacle of some of our Sisters seeking elsewhere, in secular universities and in the State normal schools, the training denied them at home. Today, thank God, conditions are otherwise. The problem is solved for all time to come.

Among the great works accomplished by our Catholic University there is none that will shed greater lustre on its name than the work it has done for our Catholic elementary schools in opening "The Teachers College" in Washington. The gratitude of this Association, of thousands of faithful teachers, of millions of the little ones of Jesus Christ, and of every American Catholic soul, is due and is offered to the Right Reverend Directors, to the Right Reverend Rector and to his whole-souled Faculty whose zeal and generosity have made this institution what it is. And shall it not be our duty

and privilege to demonstrate that their sacrifices are not in vain? The Teachers College must be the most flourishing institution at that great center of learning. It must succeed for it is the work of God. While it is true that we should never deem it dishonorable or disloyal to adopt improvements come whence they may; while truth should be gladly taken from all sources, nevertheless the seeker after knowledge can with more security imbibe his first draughts of wisdom and science from springs whose purity has never been questioned. While we have men of our own creed to teach us, men of science, men of faith, we have no need to sit at the feet of others. It is here that our teachers will be trained. It is here and here alone that the numberless problems which now confront us will be solved and solved in accordance with true pedagogical findings and in harmony with the teachings and practices of our Holy Church.

REV. W. J. FITZGERALD,
Superintendent of Schools, Hartford, Conn.

THE QUALITY OF CULTURE *

I.

During the past few decades the center of interest in education, as in all other fields of human activity, has shifted from the static to the dynamic. The content of the mind which was formerly regarded as the end in education is at present valued chiefly as a means to an end. To-day, the excellence of the teachers' work is judged // at the termination of the school period, not so much by // the amount of knowledge which the student possesses, as by his development of power and faculty and by his mastery of the art of study.

The center of orientation in the art of teaching has been transferred from the logical basis of the body of truth to be imparted to the growing mental capacity of the pupil. The teacher has ceased to rely exclusively on the tabulation of knowledge and on the memorizing of formulæ and directs his endeavors to the freeing of the pupil's powers and the development in him of self-reliance.

The force of the formalistic movement is well nigh spent: the work of education is no longer confined to the verbal series; the teacher's endeavor at present is directed to the development of the real series in the mind of the pupil and to the cultivation of his powers of observation. The signs of this change are everywhere visible in the multiplication of kindergartens and laboratories.

The rapid development of the natural sciences and their many applications to the business of life have served to bring about an era of extreme specialization as a result

*Chapter XXIV of the Psychology of Education.

of which great difficulty is experienced in equipping the pupil with the intensive knowledge demanded for his special work in life without sacrificing his breadth of view and his ability to profit by the labor of the multitudes who are working in other fields.

According as the emphasis is laid unduly on one or the other of these phases of education the pupil is rendered superficial or narrow. It is not an easy matter to hold an even balance between these two elements. To-day, the work of effective scholarship can be accomplished only within the limits of a narrow specialty and even here a broad basis of receptive scholarship is necessary to all high or worthy achievement.

If it be considered the sole function of education to develop the technical expert,—the man who can deal effectively with some one phase of thought or work irrespective of the effect such a training may have upon his own life and character—then the emphasis will fall upon the intensive side of the process. Everything will be sacrificed that does not directly contribute to his power in the chosen field of activity. On the contrary, if we hold the chief function of education to be the development of the individual in such wise that life may yield the greatest possible amount of joy and happiness to him and through him to the social group in which he lives, then the emphasis will fall on the receptive and broader phases of the educational process. To those who believe that education is for life rather than for the conquest of nature, the development of the mere specialist will always appear to be a failure.

II.

There are not wanting those who find a growing tendency towards materialism in the educational trend of to-day nor does there seem to be much doubt of the

existence of such a tendency in the prevalent habit of early and extreme specialization.

Some seek the remedy for this tendency in a larger infusion of the so-called culture subjects into the curriculum of the specialist. Poetry and music, literature and art, are supposed, probably with some justice, to contain the antidote for materialism. Others, with perhaps more justice, find the antidote chiefly in the teachings of positive religion. But may it not be possible to take a view of the subject in which the source of culture is sought not so much in the subject-matter of the curriculum as in the method of study and in which the remedy for materialism is found not so much in any definite set of religious tenets as in the way in which all truth is held in the mind?

One may be a past-master in physics or chemistry or geology and still have little more claim to culture or to a liberal education than a stonecutter or a blacksmith. Culture consists not in the knowledge of any one subject nor in the ability to do any one thing but in the power to understand the thought and to sympathize with the work of all who labor for the upbuilding of mankind.

Culture has not so much to do with the content of the mind as with its quality. The considerations which made the development of power the end of educational endeavor instead of the accumulation of knowledge should also lead us to seek culture not so much in erudition as in a group of serviceable social qualities.

Culture always implies a certain breadth of view. A man who is ignorant of everything outside his own narrow specialty, who can talk intelligently on this subject only and who brings neither understanding nor sympathy to the discussion of any other topic, may be able to do good work in his own chosen line, but there are few who would call him cultured. He may be an effective cog in a machine that grinds out truth and subjugates nature and builds up vast fortunes, but as a social entity his

value is very low. His mind, cut off for the most part from the outlying fields of truth, becomes warped and narrowed; no one should be surprised to find him degenerating into a materialist; he may, indeed, possess genius of a certain order but, if so, it is a genius that lies very close to insanity.

Culture, however, does not preclude specialization. On the contrary, the man who is productive in one department of scholarship will find in this circumstance a help to the understanding of the work done in other fields. "While a cultured man should know something about everything and everything about something," nevertheless, culture is not directly concerned with productive scholarship, its home is in the receptivity of the mind.

Through productive scholarship man communicates to the race the results of his own work, through receptive scholarship he is enabled to profit by the labors of all mankind. Culture requires some knowledge of a variety of subjects and the broader the range of these subjects the broader will be the culture, but this is not the whole of culture. A knowledge of the elements of forty different sciences would not necessarily produce culture, which is primarily a quality of the mind and it is measured by the correlation of thought rather than by the thought itself. To the narrow specialist the value of any statement lies in the definite picture of the thing signified which arises in his mind; to the man of culture the chief value of the same statement is found in the multitude of associated pictures which it calls up in his mind.

The production of materialism instead of culture, however, is not confined to the schools in which specialists are trained. The seeds of narrowness and materialism are sometimes sown in the early years of school life which nature ordained as the time in which the broad foundations of culture should be laid. The difference between

the training that results in culture and the training that leads to materialism may be observed in the pupil of a high school quite as readily as in the graduate of a university or of a technical school. It manifests itself in the way in which literature and art are studied no less than in the study of the physical sciences. In the one case the mind rests on the material and the concrete; in the other it is carried out into ever widening fields of truth and relationships. The former attitude of mind logically develops into that of the materialist; in the latter case the forces at work carry the mind out beyond the realm of matter where it will find no resting place until it rests in God, the source of all truth and of all being.

Culture in this sense demands a wide range of knowledge but it demands still more imperatively that all knowledge taken into the mind be incorporated into its life, that the mind be not rendered a mere passive receptacle of truth but a living active organism every fiber of which responds to each new truth with which the mind comes in contact.

Culture, therefore, demands a wide range of knowledge, covering at least the fields of philosophy, of science, literature and art which form the groundwork of our civilization, and it demands that this knowledge be held in the mind not as a series of discreet entities but as one living, correlated whole.

In addition to this, culture connotes a training that imparts a high degree of sensitiveness and a ready control of the mental powers. The mind must be able to turn instantly from subject to subject as the necessity of the social situation demands. The cultured man is keenly sensitive to the play of thought and feeling in the social group in which he moves and he responds to it without apparent effort.

However indispensable concentrated attention may be in order to reach the solution of any problem of present

interest, culture demands the added power of shifting this attention with ease and grace from topic to topic.

We have thus found on the cognitive side of mental life three of the essential elements of culture: first, a reasonably wide knowledge; second, a thoroughly co-ordinated knowledge; third, a ready and easy control of the knowledge possessed so as to meet the demands of an ever changing social environment.

But these three elements are far from constituting the sum total of culture. We would not be far from the truth were we to deny to each of them a place among the chief factors of culture. Culture demands a reasonable development of the æsthetic faculty and a normal development and control of the emotions.

The cultured man may be neither an architect nor a sculptor, he may neither be able to write poetry nor to paint pictures, but he must have an appreciation of the beautiful. We are far from denying the social advantages of "the accomplishments": the ability to thrill the souls of others by music or song, the power to delight the eye by the products of chisel or brush, to know how to dance gracefully or to charm by perfect manners are gifts for which anyone should feel grateful, but they do not constitute the essential elements of culture. It is quite possible to have the æsthetic faculty highly cultivated and to recognize beauty and to thrill to it wherever it is found in nature, in art, or in perfect manners, without being able to do any of these things.

Viewed from its emotional aspect culture demands a reasonable development and a complete control of all the emotions. No matter what a man's endowments may be in other respects, if he be wanting in a keen and ready sympathy for the feelings, the emotions and the attitudes of those who surround him, he cannot be considered cultured, and unless the feelings and the emotions are culti-

vated in himself he cannot sympathize with them in others.

It is in the control of the emotions that true culture finds its severest test. In the savage and in the uncultured man any unusual intensity in the emotional stimulus causes an immediate explosion which often works as much injury to the individual himself as it does to those against whom the explosion is directed. The undesirability of such a man in society is at once apparent.

In the emotions lie the well-spring of all the strength and energy of character. This energy is one of the most precious things in life and it is precisely the function of culture to develop the internal mechanism in such a way as to husband it and to direct it efficiently toward the accomplishment of the desired ends of civilized life. The degree of perfection in which this mechanism is developed furnishes one of the best standards by which to judge the quality of the culture in question.

The cultured man does not willingly expose himself to the shock of contact with the rude, but if untoward circumstances betray him into such a situation he will know how to control himself so as to avoid a scene. The consciousness of this perfect self-control contributes largely to that unconsciousness of self which is one of the most obvious traits of the cultured man.

V.

There is a type of conceit that marks the braggart and bears palpable evidence of his lack of culture. There is a self-consciousness sometimes linked with conceit which, with almost equal certainty, marks the absence of culture in many who think they possess exceptional advantages, either in the extent or quality of their erudition, in beauty of face or figure, in elegance of dress or in social position. This self-consciousness is supposed to be the chief con-

stituent of the vulgarity of the *nouveau riche*; it is also characteristic of the silly and the superficial.

Self-consciousness without conceit may often be found in souls possessing much refinement and many of the essential elements of culture, nevertheless, it is fatal to poise of character and it is a prolific source of pain both to the individuals themselves and to those with whom they associate. Culture demands a certain type of conceit; a conceit which enables a man to take himself supremely for granted, and for this very reason it banishes all consciousness of self. Such a man relies on himself implicitly; he knows from experience that he is not likely to be betrayed into saying or doing anything that would leave him open to the criticisms of his associates. His mind is turned away from self and it is keenly alert to the actions, thoughts and feelings of his companions, and for this very reason he is always in a position to deal effectively with any social emergency that may arise. He listens where he should listen; he is always ready to divert attention from any awkward situation at the proper moment.

This conceit of the cultured man contributes in no small degree to the pleasure and to the feeling of security which is experienced in associating with him. His keen sympathy enables him to discover at once when he is not wanted and his acquaintances are thus saved the awkwardness of keeping him at a distance. On the other hand, his complete confidence in himself keeps him from taking offence when offence is not intended.

It is difficult to associate with the self-conscious without giving unintentional offence; their eyes are constantly on themselves, and they are forever looking for slights in what is said and in what is left unsaid, in what is done and in what is left undone. The pleasure that their company would otherwise give is often neutralized by the

extreme care which must be taken in order to avoid wounding their over-developed susceptibilities.

The cultured man when with his friends interprets everything that is said and done in its best sense, and even though the word or deed might readily bear another interpretation, instead of wounding it only amuses him, for he realizes that it was an unintentional blunder and that it calls for the exercise of tact on his part. His presence, consequently, tends to banish all restraint and all self-consciousness in those with whom he associates. By putting everyone at ease, he adds very largely to the joy of social intercourse even when he contributes but little in any direct way to the conversation.

The term culture is used in various senses and clothed in many shades of meaning. Thus we speak of physical culture, of intellectual culture, of moral culture, and of social culture. But there is still another and a larger sense of the word culture,—a sense in which all culture is resumed. In this sense it means the symmetrical development and the perfect control of all the powers and faculties of the individual. Through its agency all the resources of individual life, physical, social, intellectual, moral and religious, are utilized to the fullest extent for the happiness of the individual and the enrichment of his life as well as for the happiness and well-being of the social group.

It is evident that culture of this kind is not and cannot be a mere addition to life, or a superficial polish, or the development of any one set of powers. It is a quality affecting the whole of life; it permeates the profoundest depths of character and lends finish and perfection to manner.

Thoughtless people not infrequently mistake for culture a superficial polish imparted to mind and character after the process of education has been completed. Acting under this mistaken idea of culture, parents some-

times send their daughters to a finishing school or give their boys a year's travel. While I do not wish to undervalue either of these agencies to culture, still it must not be forgotten that culture is something deeper than this, that it sends its roots into the very depths of both mind and heart and that it is in itself as true a growth as is knowledge or will or character.

To produce genuine culture, therefore, we must begin at the very beginning. There is no day in the child's life in which he should not grow in culture; there is no subject that he studies in which this end should not be kept in view; there is no discipline to which he should be subjected in which the effect on the culture of the child should not be our chief solicitude.

The pupil's knowledge should be thoroughly coordinated as he receives it. He must be taught from the beginning to turn his mind quickly and completely from topic to topic. He must never be corrected in such a way as to develop self-consciousness, nor should he ever be exposed to ridicule or sarcasm, which more effectively, perhaps, than anything else tends to develop an undesirable self-consciousness. From his earliest childhood he should be taught self-forgetfulness and a ready sympathy with others, nor can we begin at too early a date to give him a realization of the value of self-control under all circumstances. He should be taught that an appreciation of the beautiful in nature and in art is of quite as much value as is the ability to write books or to build houses. Where a training of this kind has been given to the child and to the youth, finishing schools and travel will impart their full benefit in rounding out and in completing an education that not only fits him for effective work in his chosen field of action but also prepares him for life in the fullest sense.

THOMAS EDWARD SHIELDS.

THE MEANING OF TENNYSON'S "HOLY GRAIL"

"It is the mission of the artist
to rend the veil of accidents
and accessories in which the
ideal is shrouded and present it
to us in all its beauty and loveliness."

BROTHER AZARIAS.

Out of the great heart of early Christianity; out of the mystic Middle Ages; out of man's insatiable thirst for God,—was born the Legend of the San Greal. Rich in spiritual beauty, it clings to legend and tale and song through Mediaeval time, and touches into light and color how many of those remnants of Mediaeval thought and feeling that have come down to our own day. Neither the rationalism of the 16th Century nor the scepticism of the 19th has had power to dim its brightness or rob its meaning. From the heart of truth and love it speaks to the true and the loving of every day and generation. It shares the fecundity of the truth it symbolizes.

To understand the full idea of the Holy Grail, the enthusiasm of the knights that "did battle to achieve it," as the quaint wording goes, and the ecstatic ardors of a Percival or Galahad, we must leave entirely the outside world of sense, and become Mystics for a while. In the Middle Ages Mysticism had an external expression; it spoke out eloquently in that series of heroic enterprises, known in history as the Crusades; it took shape and form in those magnificent works of Gothic architecture which are an ever enduring expression of the soul's upward yearning towards the throne of the Most High. But the mysticism of the 19th Century is just as real and true. To take at random an example of this tendency towards

mysticism from the literary world of a few years ago, are we not a little surprised to find in a popular novel,—James Lane Allen's "Choir Invisible," such words as these: "When, therefore, she has given him Malory's *Morte d'Arthur*, it was the first time that the ideals of chivalry had ever flashed their glorious light upon him; the first time the Models of Christian Manhood, on which Western Europe nourished itself for centuries, displayed themselves to his imagination with the charm of story; he heard of Camelot, of the King, of that company of men who strove with each other in arms, but also strove with each other in grace of life, and for the immortal mysteries of the spirit.

"Hungriely he hurried to and fro across the harvest of those fertile pages, gathering of the White Wheat of the spirit many a lustrous sheaf; the love of courage, the love of courtesy, the love of honor, the love of high aims and great actions, the love of the poor and helpless, the love of a spotless life, the love of humility of spirit, the love of forgiveness, the love of beauty, the love of love, the love of God!" and further on: "Every man still has his Camelot and his king, still has to prove his courage and his strength to all men, and after he has proved these, he has, as his last, highest act of service in the World . . . to lay them all down, give them all up, for the sake of—of his spirit. You meant that I too, in my life, am to go in quest of the Grail."

So much for mysticism from out the very heart of worldly life, in the 19th Century; but hidden away from sight and hearing of the so-called world,—the 19th Century has its mystics by Divine vocation, just the same as any age. We sometimes hear it said that the Contemplative Orders will cease to exist, as the Modern spirit more and more prevails. But those who best know the capabilities of the human spirit, lit up by Love Divine,—

tell us that as long as the human race endures will there be some souls so captivated by the Divine Beauty, so enraptured by the Divine Loveliness, that, led by the Spirit into Solitude, they can but breathe out their lives in sacrifice,—in cutting off all that is not God,—in prayer,—in praise, in longing always at His Feet! An under-current, it may be,—this mysticism today, but wide and deep and clear, sweetening the earth through which it flows. As long as God lasts will that soul-hunger endure which draws away the heart from the outside "show of things" to the inner world of love and vision, to the Cloister of the Divine Attractions!

The Holy Grail *symbolizes* the ideal of the spiritual life. What it *was* is difficult to say, because there seem to be as many versions in the details as writers on the subject; although the central fact and the germinating idea do not vary. The Holy Grail then, was the holy dish or cup,—some authorities say one, some the other,—said to have been brought from Heaven by angels, used by our Blessed Lord during the Last Supper, preserved by Joseph of Arimathea, who caught in it some of the Precious Blood shed upon the Cross, and later brought by him to Glastonbury, England, where it was reverently cherished, some say in a castle on the inaccessible Mountain of Montsalvat, by an order of Knights, until the times grew evil, and it was "caught away to Heaven, and disappeared." Such is the bare outline of the marvelous story that has lived in, and lightened up the literature of three lands, from Walter Map and the 13th Century, down to our own day,—“When the great trilogy of Lohengrin, Tristan and Isolde, and Parsival forms indeed by far the most illustrious commentary on the spiritually drawn chivalry of the Holy Grail that has appeared since the first inception of the legend. It shows in these times of realism,—healthy and morbid,—how the artistic spirit

inevitably repairs to the Ideal, and tries in this case to solve the problems of 19th Century life by a reference to the romance problems of timeless Camelot."

It shows, indeed, that the spirit of early Christian faith and love is deathless, unconquerable; and that quietly and unsuspected it sweetens all literature (the record of man's inner life) just as the outward practice of these virtues saves history from being a register of only hatred, falsity and crime. Among the romances of the Arthurian Cycle, the Grail is central, pivotal, magnetic; it gives life, color, meaning to them all. Without the book of the achievement of the Holy Grail, the adventures of Arthur's Knights would be cold, monotonous and commonplace. As even a non-Catholic commentator,—that profound student of the Arthurian legends—Mr. Ernest Rhys—could tell us—"the whole story of the Quest of the Holy Grail is full of beauty, with its spiritual significance and mysticism, woven most imaginatively into the main woof of the book. Walter Map, when he added this, giving coherency to the diffuse insertion of the various romances, showed true poetic perception. "Before, it was a mere testament of chivalry—a chivalry of animal heat and energy; but now upon the Knights fell the strange allurements of the Holy Ghost, and following its mystic impulse, they set forth on their new quest with passionate heroism and devotion."

Arthur is going to regenerate the world, grown evil, so evil that the Holy Grail has disappeared from a people and a land, unworthy to possess it more. But surely, though timidly, the belief grows that it will come again, the sweet relic of their Saviour, that would heal the world of all its wickedness. The longing is abroad; it is everywhere, but in the soul of a few it leaps up into a great flame; and the quest begins. We are told of Arthur and his Knights in the early days, that "in twelve

great battles they overcame the heathen horde, and made a realm and reigned." With this work accomplished, how low the tide of their life would have sunk were it not for the Divine ambition of the Quest! Tennyson's Holy Grail (in reality the story of the Quest) is but one of many renderings of the grand old story; but he is our study, so we pass to him at once. We have reached the central poem in the Idylls. The warfare between Sense and Soul seems to be lulled for a time, as the keenness of earthly life is dulled, and interest in material things deadened by the great enthusiasm that breaks out among the Knights of Camelot for that Divine enterprise that has come to be named by excellence—the Quest. And what was the Quest? It was the search, the adventurous search, through hardships, suffering and mysterious trials,—to find, to worship,—even only *to see* that most precious relic of the Saviour that, through sin, had been snatched away from the sight of man. In the *Morte d'Arthur*, through the books of Percivale, Galahad, and the achievement of the Sangreal, the whole sweet story of spiritual emulation, of valiant endeavors, and of mystic rapture is told with exquisite simplicity of faith and devotion, fascinating and most touching. Indeed, there are many passages in the *Morte d'Arthur* itself that read like an epic. The descriptions of Launcelot's struggles, Galahad's raptures, and the various appearances of the Holy Grail, are wondrously beautiful. And from this rich version has Tennyson drawn, as metal from the mine, to work and fashion it in the crucible heat and fervor of his own imagination.

With unqualified admiration and enjoyment we have followed the poet through all the preceding Idylls, in his artistic and strangely sympathetic interpretation of the Arthurian heroics. We have felt all the charm of their poetic beauty, and their deep, underlying moral worth,

not only this—for in the character-studies of Arthur, Launcelot, Elaine, we have found the poet so true, and so spiritual in all his instincts and interpretations relating to faith, goodness, religion, God, that our religious convictions have never once been jarred, and it is hard to realize that the poet was not one of us in our glorious Faith.

And then we come to the Holy Grail.—Richly artistic, splendidly imaginative, noble in so many of its conceptions, and exquisite in spiritual touches,—what is yet wanting in Tennyson's Holy Grail? Nobly has he conceived the ideal man of the world and Christian leader of men, Arthur, instinct with lofty aspirations, self-devoted to an all holy task.—Nobly also, and with perhaps even greater power, has he made us feel the sweet, high loveliness of Launcelot's character, the bitter struggle with his lower nature, and his overwhelming remorse. But, ah! what he has not done is to grasp to his own soul, and then give out in poetic utterance, the realization of the ideal of *Mysticism*—the ideal of the love of God. Like his own great Arthur, like how many of the good, good people in our own world now, he can understand all the beauty and sublimity of the *active* life for God, of generous self-immolation and labor in and among one's own human kind,—“to ride abroad redressing human wrongs;” but that, as Mgr. Baunard says, instead of dedicating ourselves to God in His image, we devote ourselves to Him directly, to Him personally; that we make of God what we habitually do of what we love, the dream of every moment, the occupation of every thought, the Lord of every heart beat, that we pass our lives in His Presence as friend with Friend; that we contemplate His Perfections, that we adore His Beauty, that we lose ourselves in loving His Love;—this it is they cannot understand. Now Galahad and Percivale were mystics.

When Ambrosius asks Percivale: "Tell me, what drove thee from the Table Round, my brother?—Was it earthly passion crosst?" The Knight answers: "Nay—for no such passion mine. But the sweet vision of the Holy Grail drove me from all vain glories, rivalries, and earthly heats that spring and sparkle out among us in the jousts, while women watch—who wins, who falls, and waste the spiritual strength within us, better offered up to Heaven." And Galahad—"On the sudden and in a voice shrilling along the hall to Arthur, call'd, But I, Sir Arthur, saw the Holy Grail, I saw the Holy Grail, and heard a cry—O Galahad, and O Galahad, follow me."

In the preceding Idyll of Launcelot and Elaine, we see the culmination of the purest, highest mere human love, in the soul of the lover, Elaine; but if the love of one God-like creature for another can go so far as to absorb all the tributaries of life, and wrench the spirit from the body free,—if this can be so of that faint overflowing of Divine love which makes the *human* bond, can any Christian man or woman wonder that to some chosen souls, *God* should be the object of a passionate attraction, *God* should be the object of the whole mind's intensest study, of the whole heart's and the whole life's absorbing, adoring ecstatic love? But all through the Holy Grail we feel that Arthur is *not* in sympathy with the Quest; and all through the study of the Monk Ambrosius we are almost forced to see the always sad spectacle of a great poet belittling the higher life. And yet, as I read and reread the Holy Grail, as I have done many times, I am haunted with the feeling that Tennyson, like many of his Establishment, would *like* to have believed in the ascetic religious life, as it is, and as it can be, carried out *only* in the Catholic Church. His whole delineation of Galahad is so fine, so high, so exquisite!—"the bright boy-knight," and "the sweet wan maiden," and "the deathless passion

in which their hearts went out to God." But why, on the other hand, does he make the Monk Ambrosius, small, coarse, undignified, and a composition of Tennyson's own, not to be found in the *Morte d'Arthur* of Sir T. Malory—simply a tool to voice the time-worn slings that the dim-eyed world casts at the religious life? Why does he emphasize Arthur's worldly scepticism,—“Lo, now,” said Arthur, “have ye seen a cloud? What go ye into the wilderness to see?” and again:

“And spake I not too truly, O my Knights?—
Was I too dark a prophet when I said
To those who went upon the Holy Quest,
That most of them would follow wandering fires,
Lost in the Quagmire?—lost to me and gone.”

It is true that Arthur says “most of them,” not *all* would follow wandering fires. But he goes on to grieve that he is left without the very three who so evidently are Divinely called,—and to cast upon them the reproach that they are “leaving human wrongs to right themselves;”—not that they have risen to a higher life, where “righting human wrongs” is in reality one of its chiefest ends, the highest and the most human, too, if human means the *perfection* of the human; not that humanity has gained three fresh, sweet rivers of purity and holiness, and God three undivided human hearts!

And so the Idylls end—not in the exultation of heroic holiness of spiritual manifestation, and of God's triumph in His world;—but with depression, sadness, and a feeling of failure and disaster. Ah, true to life we may say, but not true to the spirit of the Grail! Not true to the spirit of the *Morte d'Arthur* from which the poet could draw poetic inspiration, but not faith and love.

But, we are only reasonable in realizing that the mysteries of the Mystical life *must* be a fountain-sealed to

all whom God has not enlightened, and that the Holy Grail legends can shed their light most splendidly upon and reap the full harvest of this spiritual beauty only to those who adore the *hidden* God, in the earthly prisons of His Love.

Some rays of truth,—some gleams of beauty to every one,—for the Holy Grail legends are a world possession, but all their "splendor veri" only to those who live within the Great Circle of Truth. Indeed, no *one* thinker can say what is the full meaning of the Holy Grail; nor could anyone feel that he had penetrated to the depths or soared to the heights of this Divine-human conception. Gather together the combined estimates of the loftiest minds, and of the greatest hearts, utter the word that is in reality voiceless; combine into one idea the alluring thought of God, and into one throb of ecstasy all the yearnings after God, of all the human race, and symbolize them by the Holy Grail:—then, and then only could we reach to anything like "The full meaning of the Holy Grail."

AN URSULINE OF ST. URSULA'S.

Cincinnati, Ohio.

THE RECITATION: ITS NATURE, SCOPE, AND PRINCIPLES.*

"Education," pertinently observes Archbishop Spalding, "is little less than the continuous methodical suggestion of what is true, useful, and good, to the end that the pupil may be brought under its influence and permit it to mould his life. It is by means of suggestions that the teacher is able to make him feel that he is a free agent, that it lies in his power to become other and nobler than he is and that it is his duty as it is his privilege to develop in himself a diviner kind of consciousness which alone makes truer knowledge and purer love possible. Persuade him that he has ability, and he will labor to justify your opinion of him; but if the master discourage him he loses self-confidence and ceases to make effort."

Hence, everything that is communicated should be so presented as to be understood by the pupil. This often-neglected principle, if observed, will insure a double advantage. The more direct advantage is that the knowledge thus communicated becomes a solid appropriation in the mind of the learner, and the indirect but more comprehensive good is that the powers of the mind are by this means developed and enabled to reach forth in all other directions in quest of knowledge and to make it their own wherever found. On the other hand, a two-fold evil results from the neglect of this most rational principle. Superficial knowledge is its direct consequence, while mental insincerity is its more fearful result. A pupil who is accustomed to take the teacher's dictum as sufficient, without verifying it by his own judgment,

*Read before the Catholic Educational Association, Pittsburg, 1912.

and to regard as knowledge what is, at best, only a vague impression, admitting it into the memory in the precise form in which it is presented, without blending and weighing it with his own previous stores of information, is learning, indeed, to be insincere to himself and his teacher as to his amount of knowledge. Hence, if, when he grows up, he should ever be undeceived on this point, he will be tempted to practice the deception upon others, if he can. This unfortunate result may be ascribed, either to a fear which has been excited by the teacher's repulsive manner, or to a shrinking timidity on the pupil's part which needs encouragement to express its doubts and reasonings, or, perhaps, to a mental torpor which requires to be stimulated by appliances the most difficult of invention in the whole art of teaching. For it is better that the pupil should express in his own words the idea which he has gained from the book than that he should parrot the precise words of the text.

Now, nothing can be done for a pupil except through him. His self-activity must be aroused. His interest must be stimulated. The conditions for successful work must be made favorable. The plans or methods adopted by the teacher must be adapted to the powers of the pupil's mind, and this leads directly to the subject of this paper, namely, *Recitation: its nature, scope, and principles*.

What, then, is to be understood by Recitation? A good recitation, says George Howland, is the real test of the school. It shows as in a mirror the interest, skill, and information of the teacher and the work of the class.

Recitation, in its widest sense, embraces all the branches of the school curriculum in which the pupil gives expression to the knowledge, power, or skill, acquired. In its restricted and historical meaning, it is "the restatement of what was formerly learned, either

in the words of the text or in the child's own language." It implies a definite assignment of work to be done by the pupil, given by the teacher, and the test or expression of the results of the pupil's study or effort upon the task assigned him, developed in some manner by the teacher.

"If this comprises," notices Dr. S. Hamilton, "all that is included in the term, the process that it names is not in any sense a teaching exercise. The teacher may test preparation, knowledge, or skill, but he may not instruct, because to recite means to say, to repeat, to rehearse, or to relate, and not to teach, to learn or to instruct."

The recitation is the test of the teacher. To it the teacher should come with a preparedness that implies the mastery of the matter he teaches; with an enthusiasm that should inspire ambitious pupils; with the sympathetic feeling for the difficulties that beset the student; and with the consciousness of the awakening of the proper response and interest in the work. The teacher in and through his recitation should keep in mind the two objects of the study, namely, its utilitarian value as well as its disciplinary value. He should feel that the progress of the class is not measured by the progress of his brightest pupils, but by the slowest in the class, and that if he hopes to make his class go onward, his work and his effort should be directed to the capacity of the struggling pupils and should stimulate at the same time the efforts of his brightest. To do this successfully, the teacher must, in a manner, be an artist, varying his methods to suit the changing conditions, with the ideal view of developing the pupil's powers in an ordinary way.

Through the recitation the teacher may exercise the greatest skill in developing self-reliance, logical presentation of matter, a methodical or definite statement of facts of knowledge, whether oral or written, that will have a marked influence upon the character of his pupils.

The very form in which papers are presented by pupils is one of the minor details of the recitation, but one of the most marked in its later influence upon the pupil's life.

Thus, it is obvious that the recitation is an important school exercise. For "to the teacher," remarks Dr. Hamilton, "it is an opportunity to impart knowledge, to guide effort, to develop power, to form habit, to mould character, to deepen impression, to train in the art of study, to inspire the child with a love of learning, and to fix forever his habits of thought and expression. To the child it is an opportunity to acquire knowledge, power, and skill, and to catch glittering glimpses of the great sunlit valley of truth from the glowing hilltops of the teacher's inspiration. A great teacher, with a pent-up personality, throbbing with a desire to help others, is always the center of an unconscious influence that shapes the life and character of childhood."

If Dr. Butler is correct in affirming that "great personalities make great universities," then we may equally affirm that great personalities make great teachers. The class is the field where this personality proves to be the most active and potent and that during the recitation, for there the teacher and pupil are brought into close, intimate contact, and it is there that "eye meets eye, pulse feels pulse, heart warms heart, mind touches mind, thought arouses thought, zeal fires zeal, and spirit inspires spirit."

The teacher is, as it were, the high priest of the class. He must needs take into consideration the intellect, the subject-matter, and the method, so that the pupil may obtain facility and accuracy of expression, ability and scope for his faculties, wisdom and power for his mind, and thus attain in his search the hidden truth of things, the object of every created intellect.

We are all aware that thoughts create desires, that desires lead to action and effort, and that these are the instruments of scholarship and character. Bailey tells us that

“We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, and acts the best.”

It is evident, therefore, that the process of recitation is two-fold in its nature, for it necessarily implies both teaching and learning. It includes the active participation and coöperation of a teacher and a pupil. Hence, there exists a natural relation. There must be a teacher to present and a pupil to grasp; there is one who questions and one who answers; one who directs, the other who does; one who is giving, the other receiving; the one to inspire, the other to be inspired. Both must think and develop, and each must be an aid to the other in attaining the desired end.

But to accomplish this laudable object, the teacher should avail himself of all or part of the following means:

1. He should prepare the pupil's mind to receive the subject-matter.

2. He should carefully prepare the subject-matter.

3. He should skillfully present the subject-matter.

4. He should clearly explain and tactfully illustrate the subject-matter.

5. He should wisely suggest thoughts and facts concerning the subject-matter.

6. He should artfully lead the pupil to think about and grasp the subject-matter.

7. He should manifest by acts what he is and reveal his character by what he does.

Now, if the teacher does well his part, the pupil has a corresponding rôle to act if he is to attain the purpose of recitation, that is, to acquire knowledge, power, or skill, to form right habits, and to develop true nobility and purity of character. The pupil, then, should be carefully trained to the following :

1. He must examine the subject-matter.
2. He must seek to understand as well as interpret it.
3. He must strive to assimilate it.
4. He must endeavor to remember it.
5. He must learn how to apply and use it.

As to what should constitute the essential characteristics of a good, fruitful recitation ought to be determined by time and place. Any one who has ever given a serious thought to child-study and has made a thorough study of psychology, is fully aware that young pupils can not give a vigorous, mental action and prolonged attention to any subject. If the teacher be alert and present the subject-matter in an interesting way, the mental energy of the pupil is soon exhausted. Apart from the fact of mental capacity, the teacher should not overlook physical conditions which frequently prove a serious obstacle in the acquirement of knowledge or exercise of power. The air of the class-room may be vitiated and overheated, or the strain may be beyond the pupil's endurance, or the digestive organs may be deranged, all of which causes are detrimental to vigorous, mental activity. Personal experience should here prove a valuable guide in the matter of recitation. How easily we become distracted and how difficult, at times, to fix our attention upon the subject-matter presented! Hence, if the recitation be long, sluggish, and dry, the pupil soon loses interest and the purpose of the recitation is thus frustrated. If the teacher is full of the subject and has gathered interesting facts and throws out valuable hints and suggestions,

the recitation will fire interest and stimulate to strong mental activity. A good teacher always gauges the time of recitation according to the capacity and age of the pupil. In primary and elementary grades the minimum time of recitation should vary from five to ten minutes, and in high school grades it should not exceed forty minutes. An experienced teacher is cognizant of the fact that thought is guided and stimulated by timely questions, suggestions, hints, and explanations, and that such a recitation is an excellent remedy for stupidity. It develops alertness of mind, a quick perception, and a prompt mental response. There is, however, a lurking danger in such brisk recitations. They do not allow sufficient time for slow minds to concentrate their thoughts and to correlate their facts upon the new ideas presented, and, hence, they are unable to give adequate interpretation and expression, ending not infrequently in disgust for knowledge and perhaps even destroying all initiative in mental self-activity.

Now, it matters not how we may view "study lesson" or "study recitation," the solution is to be found in good teaching. The teacher who realizes the importance of his rôle, will readily recognize that the one end of teaching, whether in study lesson or study recitation, is for the pupil the acquisition of knowledge, the culture of the faculties, and the development of the moral and Christian sense.

Instruction, therefore, is a precise and systematized body of knowledge which the pupil assimilates by personal work. Vague, obscure, and incomplete ideas of things do not constitute knowledge. The pupil should possess systematized knowledge, *i. e.*, he should know things in their causes, and hence link together in the mind principles and consequences, laws and their phenomena. Furthermore, knowledge should be assimilated,

for true knowledge is nothing artificial, applied to the mind from without or simply stored in the memory, but rather it consists of systems of truth that become an integral part of the mind, and are organized in it to become as active as itself. However important instruction may be, it is much less so than the education of the faculties, for the moulding of the mind, observes a noted writer, is more important than its progress. It is the province of the school to prepare the pupil, not for recitations and examinations, but for life. It is a truism that the man who is quick in taking hold of ideas, seeing to what they lead, and then making use of his own experience as well as that of others, is best fitted to enter upon his life work and bring it to a successful fruition. Hence, it is not *crammed* heads but *trained* ones that do the best and most practical thinking.

Whence it follows that teaching, according to the prince of modern educational reformers, St. John Baptist de la Salle, should be rational. The intelligence in admitting truth, he held, is satisfied only when teaching is clear, logical, and convincing. Therefore, whatever be the subject treated, and the aptitude of the pupils, St. de la Salle counsels the teacher to observe the following:

1. To base the assertions on proofs which he has made intelligible by sufficient explanations.

2. To proceed from the known to the unknown, from the near to the remote, from the simple to the complex, and, when possible, from the particular to the general, from the concrete to the abstract, from the sensible to the immaterial.

3. To omit nothing essential in the questions explained.

4. To show how different ideas relating to the same subject are connected.

5. To endeavor personally to acquire not only knowledge but the method of communicating it with the ac-

curacy and clearness which will infallibly shed light on minds.

Consequently, the teacher should conduct the "study recitation" with life and mental briskness. It possesses these qualities if he teaches with such animation and order that he enlivens the pupils, if he presents knowledge under its most captivating aspect, and if he throws himself so much into the lesson that he may be said to live in it.

To attain this desirable end, the teacher should guard against two defects: dullness and routine. Dullness arises from the exclusive use of the book, the want of personal initiative, commonplace oral explanations, the monotony of the exercises given to the pupils, and sometimes from the want of taste for study and of care in the preparation of lessons. The book is dry and silent, and if not animated by the voice of the teacher, it is almost powerless to enlighten and warm young minds. Routine destroys, little by little, the personal character of the teaching and builds up habit, which becomes less and less voluntary, a mechanical and almost automatic way of acting. When routine has persisted for some considerable time, it produces disaffection toward the teacher, which changes finally to hopeless apathy. To fight against dullness, the teacher should limit himself to useful explanations, and devote plenty of time to questioning. He must struggle against routine by assiduous work and conscientious preparation of lessons. A teacher who remains a long time in the same grade brightens his lessons by acquiring new ideas, by perfecting his methods, and by cultivating a true love of study, and by being, as he ought to be, a man of enlightened progress. Moreover, the intellectual training of pupils is not otherwise possible: for study recitation that is dull, cold, and full of routine, wearies and disgusts them.

On the part of the pupil, study recitation is animated if it exercises his faculties, captivates his attention, and stimulates his curiosity, if the questions are within his reach and calculated to make him draw the conclusions from the principles laid down, and if the method employed makes him a co-worker in the lesson. This is the most powerful means of training the judgment, of rectifying errors, and of teaching correct reasoning; aye, it is the very soul of teaching.

Thus far we have treated study recitation in itself and indicated some of its underlying principles. It may not be out of place to examine analytically the parts constituting its unity.

As we have already noticed, study recitation, in its widest sense, implies that the teacher tests, teaches, and trains, and that the pupil obtains knowledge, power, and skill.

The recitation may be oral or written, but it must be suited to the immediate purpose in the teacher's mind. Methods will differ in instruction of individuals even of small groups, in tutorial work and in class instruction, and will naturally differ in the character of subject-matter presented. Some studies require a topical presentation, some a Socratic exposition, some an experimental investigation, some a dogmatic presentation, as fundamental to the exposition or elucidation of the principles that must be presupposed or developed in the particular study taught.

The teacher should, therefore, always bear in mind that the recitation is the test part and does not constitute teaching. In it the pupil merely tells what he has learned through study or what he may have garnered from other sources. Occasionally, it may exceed the limit of testing, but, practically, it is not teaching. Should the pupil in high school grade be able to give the facts of the subject-matter, or perhaps explain their

meaning, or even abstract from them some underlying principles, it is, at best, only a species of searching process, a kind of examination, in which the pupil simply states what he knows and also manifests his limitations.

While this may be an essential part of recitation, it is not the only part, nor the most important part. Undoubtedly, some instruction is imparted, but it is to obtain rather than to give, to probe rather than to instruct, to stimulate rather than to elicit new thoughts. This part demands less skill, tact, or ability than teaching. Hence an inexperienced teacher unfortunately presumes that in this consists the entire recitation and, therefore, remains seemingly satisfied with a part and really makes no further effort in the art of teaching. The teacher should not substitute a mere recitation for teaching. We may briefly state some of the excellent results of this teaching process.

1. It tells us how well the pupil has prepared the lesson.
2. Through it we learn, in general, the pupil's knowledge as well as his ability.
3. It is a good means of cultivating memory.
4. It gives the pupil facility for expression and imparts some skill and mental discipline.

The second part of the recitation is the teaching part. It differs essentially from the testing part. Here the teacher instructs and the pupil learns, whereas, in the other, the intellect gives out what it has discovered. Hence, the pupil is gradually brought to venture from the known to the unknown. Familiar facts are better understood and thoughts become more definite and vigorous. The teacher necessarily aids the pupil by thoughtful questions and tactful suggestions, thus exciting interest, directing the way and stimulating to new discoveries in the realm of thought. So intense becomes the attention that the pupil forgets all else and concentrates his mind

upon the idea presented for investigation, centering there all his mental energy and activity. Thus, he is led to examine, analyze, compare, discover, and conclude. "The mists rise, the fogs scatter, the light dawns from within, and the unknown is transformed into the known. As a result of this the pupil sees new facts, discovers new truths, thinks new thoughts, comprehends new relations, forms new opinions, and reaches new conclusions."

The dominant characteristic of the teaching process is to teach the pupil to think. This is not chimerical, for it is accomplished by every earnest, enthusiastic, and skilful teacher. It is thinking that carries the pupil upward and onward and makes him the future man of deep research and splendid intellectual acumen. But every experienced teacher is fully aware of the truth that thinking is hard work. And, withal, we can not dispense with it in the teaching part. It assuredly fatigues the body and tires out the brain. However, by careful, prudent ways we lead the pupil to overcome this weariness by wise relaxation that gives insight and knowledge, wisdom and strength, logic and power. As the athlete experiences fatigue when he begins to train for the games, but becomes inured to hardship and strenuous exercise as the training is carried on systematically, and thus after repeated exercises, he is perfectly at ease, no matter how difficult and prolonged the exercise, so it is with the intellectual athlete. If the teacher be tactful, persistent, and methodical, the pupil will soon be accustomed to think until a habit is formed, and, hence, thinking becomes natural to him, for it is natural for man to think. "Thinking is at once the compass that guides and the boat that carries the child forward toward the desired end. And, even if it taxes the brain and tires the body, it must not be evaded or

neglected, for from the exercise of thinking spring the best results to the child."

To attain this most excellent end, the teacher has a pliable, useful instrument at his command, namely, the question. The teacher who is alive, alert, all activity, plies the pupil with questions calculated to awaken or arouse the "slumbering faculties, stir the stagnant energies, and stimulate the dormant activities; he sustains the interest, challenges the attention, and opens the very throttle-valves of thought; he guides the progress of the investigation, directs the child's mind to the very spot where the new conclusion lies concealed, and, at the right moment, aids in lifting the veil that hides it." The great and influential teacher is detected by the art of questioning. The question in the hands of such a teacher is an instrument of thought and instruction. No teacher can be called great or possessed of moral strength and strong character unless he be an artist or a master in the use of this instrument. It implies a thorough, masterful knowledge of the subject as well as of the human heart, human nature, and human intellect. He is the skilled magician that calls into play and arouses to activity the faculties of the pupil and makes them responsive to the most intricate combinations, and brings forth crystallized thoughts and kaleidoscopic discoveries in the sphere of truth, the higher flights of intellectual attainment. Hence the teacher, especially the religious teacher, should cultivate the great, wonderful secret of his difficult art. If he be master of the instrument, success will crown his efforts, but if he be unskilled in its use, failure is writ upon his labors, and the pupil leaves the school unfit to grapple with life's problems and becomes a miserable wreck on the shoals of time.

Dr. Hamilton credits the teaching part with the following happy results:

1. It instructs the pupil.
2. It gives mental discipline:
 - a) By verifying fact. b) By examining testimony.
 - c) By substantiating evidence. d) By confirming statement. e) By comparing relations. f) By discovering their similarity or difference. g) By reaching new conclusions.

Next in importance to the teaching part is the training part. Its purpose is to develop originality of expression, to give permanency to knowledge, to cultivate skill in handling or directing mental activity, and to form character. The training part is sometimes called "The Drill." The review is the complement of the drill. The essential object of the drill is to secure thoroughness, while the review aims to test thoroughness. Comenius tells us: "We learn to do by doing," but this is true only when referred to the law that repeated acts give skill. The teacher must needs base his drill or daily practice upon scientific knowledge, otherwise he is a would-be or makeshift in the art of teaching. Hence, "no one in our day," remarks Dr. Schaffer, "would advocate mere blind doing as a means of learning. The maxim must refer to doing guided by an intelligent will. The doing must be guided by thinking that is based upon correct and reliable data or premises."

The teacher should be extremely cautious that the drill does not drag, for a drill of this character is worthless and injurious. The drill "that really trains, that gives ease and excellence, accuracy and rapidity in the largest measure, is always inspired by interest, zeal, earnestness, and by conscious care and fidelity." "The rule of first importance in drilling," observes Dr. Roark, "is that the interested consciousness of the pupil must be

evoked throughout the exercise; mere drill monotony of repetition is not drill. Gain in power and skill is made in the same degree in which, to use Matthew Arnold's fine phrase, 'consciousness permeates the work.' "

There is, however, another important part belonging to recitation and that is the assigning of lessons. Many a teacher seems to overlook this essential work and hence goes through it in a perfunctory fashion, possessing no animation, displaying no tact, and, perhaps, not even exercising any degree of intelligence. Herein the live teacher manifests his superiority and evidences a knowledge and power of the art of teaching. He is fully conscious of the importance of such assignment of lessons and, therefore, seizes the opportune moment and while the pupil is not too fatigued. He finds that the best and most favorable time in the lower grades is after the recitation, for he then knows whether or not the pupil has fully grasped the lesson in hand, or if the whole or a part of the lesson should be assigned again for the following day. There are some who advocate the assignment of lessons in advanced grades at the beginning of the recitation, because they claim that the teacher is mentally fresh, keen, and incisive, and the pupil is alert, active, and ready to grasp any idea or use any suggestion made concerning the new lesson. The teacher should never presume that the assignment is merely a task hastily pushed aside and lost sight of in the next breath. It is precisely in this that the experienced, true teacher shows the value of educational work to be done by the pupil. Be it remembered that only the teacher who is thoroughly familiar with the text-book and is, above all, a master of the subject-matter, can make an intelligent assignment. He should know the difficulty of the lesson about to be assigned, and have clear, definite thoughts on the matter, as well as realize the limitations of the

pupils. Therefore, we are not to look for quantity but for quality in assigning the lesson. It may happen that even a very short lesson may prove too long for the pupil, especially should he enter upon new territory, mastering new principles, and striving to correlate them with previously acquired knowledge. The keen, live teacher, possessing a mastery over text and subject-matter, can easily foresee the difficulty the pupil will encounter and warn him, lest he be discouraged and give up in despair. If the teacher be a man of strong character and a profound student of human nature, he should know that, with advanced pupils, the assignment of lessons is assuredly one of the most, if not the most important, class exercises, and that he should make it at the beginning of the recitation. Should he follow this method, the teacher will have the opportunity of indicating the relation which the lesson may have to the foregoing or to the whole subject, or to what may follow. The pupil should be trained early to relate facts, compare principles, and assimilate the knowledge thus acquired. Hence, St. John Baptist de la Salle insisted that the teacher should induce the pupil to get the habit of attention, reflection, constancy in following the chain of ideas without omitting one of the links, which implies that the pupil is to be trained in the art of study. It is obvious from the principles laid down that the assignment of lessons should not be made unless after a thorough, conscientious preparation. Here, again, the skilled teacher will arouse the pupil from his apathy and stimulate his dormant faculties by some brisk questioning, leading him to think and search for the truth or to investigate the principles underlying the matter, and thus be prepared to approach the new matter with courage and confidence. Thus the teacher saves much valuable time, encourages the pupil, keeps up alertness, makes

the study hour specific as well as profitable and leads the way to better results.

"It is in full accord," remarks an eminent modern educator, "with the philosophy of good teaching, which simply points the way, designates the habitation of the desired truth and its relations, aids in their fuller comprehension, but leaves the work of discovery and the joy of achievement to reward the child for his effort."

BROTHER CONSTANTUS.

THE UNIVERSITY: ITS GROWTH AND ITS NEEDS

According to the Academic Calendar, the University began a new year on October 1. As a matter of fact, however, this date can hardly be called an "opening," for during the past twelve months, the University has not at any time been completely closed; some of the departments have been constantly in operation. Both before and after the Summer School Session, courses of instruction were given in various subjects, some of which, such as chemistry and biology, included laboratory exercises. The Summer School itself provided fifty-nine different courses, in each of which five lectures were given weekly during six weeks, the total being thus equivalent to the work done in any other term. It may then be fairly said that "vacation," in the sense of an entire suspension of teaching, is a thing of the past. Now that it is generally known that the University is always open, the natural tendency will be to increase the number of year-round courses and so meet the demands of students who desire to make good use of the summer months.

Meantime, the service which the University is rendering to our schools by providing instruction for the teachers, has been noted with appreciation by all who have a genuine and loyal interest in Catholic education. Our people cannot fail to see that the problem of education is mainly a problem of preparing the teachers for their work. Once this essential requisite is secured, further progress will be comparatively easy. We can then discuss to some purpose and with some hope of success the articulation of our schools, the readjustment of their curricula and the improvement of their methods. These are all matters of vital importance; their treatment calls for largeness of view and their settlement is possible only through co-operation inspired by devotion to a great cause. The common interest is too sacred and the field of honest endeavor too vast, to permit any loss of time or effort in the pursuit of minor aims.

That the Catholics of this country are eager to obtain the best in education is shown by the notable increase in the registration of the University. In particular, it is gratifying to see so large a proportion of newcomers in the Schools which offer courses to lay students. This increase makes it clear that Catholic young men can be attracted to Catholic institutions provided these institutions furnish the requisite facilities in the way of scientific work. There is no reason why the graduates of our high schools and colleges should not continue their studies under Catholic auspices so long as they can enjoy advantages equal to those which they might find elsewhere. It is useless, of course, to complain that many of them do go elsewhere, so long as they can find in other institutions better facilities for study. The real nature of the problem is at last in view; and it will be solved just in proportion as the University develops.

What the course of this development should be is plainly indicated by certain phases in our recent growth and by the actual situation. When departments were opened for lay students in 1895, it was thought that they could readily find lodgings in the neighborhood of the University. It soon became necessary, however, to provide other accommodations, and Albert Hall was built, the impression being that it would suffice for an indefinite period. When, to meet further demands, Gibbons Hall was begun two years ago, the general belief was that it would always have rooms to spare. As a matter of fact, this building, which lodges 130 students, was filled before the plasterers had finished their work. Another building of the same size would barely accommodate the students who for the present are obliged to take up their residence outside the precincts of the University, and consequently lose considerable time in coming and going. They naturally would prefer to live in quarters located on the grounds and equipped with every modern convenience such as Gibbons Hall affords; and doubtless one of the chief attractions which the up-to-date American institution offers is the decent comfort of its residential buildings.

On the academic side, the facts are equally significant. When McMahon Hall was completed, the question was asked: what is to be done with all this space? But just now the question is: where can an extra foot of space be found? The lecture halls that at first seemed ample have now to serve the use of various departments, and the portions originally reserved for museum purposes are invaded by regular classes. The laboratories, especially, are no longer adequate, though the students have been divided and subdivided into sections in order to carry on the work in physics, chemistry and biology. This again involves double labor for each of the instructors, and adds to the difficulty of arranging a daily program that shall be free from conflict of classes.

The available space in McMahon Hall has been further reduced by the transfer to it of the General Library which formerly was housed in Caldwell Hall. This change was necessary for the preservation of the books, and it has resulted in a much more systematic administration of the library than would otherwise have been possible. But here again, natural growth has created a demand for additional room. It is not merely a question of stowing away the volumes which are received day by day, but of making them easily accessible to the student in alcoves and reading-rooms. The Library is the indispensable workshop for the whole University; but it cannot fulfill its purpose unless proper facilities are afforded the workmen; nor can anything like system be maintained unless modern appliances and methods are employed. A separate library building is urgently needed both to widen the usefulness of the library itself and to relieve, in part at least, the congestion in McMahon Hall.

A still more obvious result of the University's growth is the need of larger and worthier facilities for divine worship. At one time, Caldwell Hall Chapel was adequate for all religious functions, though on special occasions it was overcrowded. Subsequently, a chapel was provided in Albert Hall and this has now been transferred to Gibbons Hall, where the space set apart for it

is somewhat larger. Each of the religious communities has also its own church or chapel for the use of its members. But there is no church in which the whole University can assemble and in which the services can be conducted in a fitting manner. During the past few years, Assembly Hall has been converted into a chapel for such occasions as the opening and closing of the academic year and the celebration of the patronal feasts. This, however, is at best a temporary arrangement, and it only emphasizes the need of a suitable edifice in which the liturgy of the Church may be performed with decorum and solemnity.

These are some of the salient features of the present situation. They pertain, it is true, to the material side of the University's progress; and yet the needs which they indicate must be supplied in order to make possible the more essential growth in research and scholarship. The main fact, at any rate, stands out quite clearly: the University is now giving instruction to a body of students representing a greater variety of vocations and interests than any other student body in the United States. In its growth the diocesan clergy, the religious orders, the teaching communities and the laity are all concerned. Through these different elements its influence goes out to every Catholic parish, school and home. As it has received much from the generosity of the people, so it is yielding them a return which, next to the teaching and ministration of the Church, is the strongest support of their Catholic faith and life.

The idea that the University was intended to be an institution quite apart from the rest of our educational system, is, happily, disappearing. Leo XIII saw clearly the necessity of unifying our Catholic schools, and to this end he exhorted them to affiliate with the University. Without a head there can be no quickening organic life; and though isolated members may apparently flourish for brief periods, the final result of their efforts will contribute nothing to the general good. The mere fact that a new high school or college is established does not of

itself prove that the cause of education is thereby furthered; it remains to be seen whether the new foundation is placed on the right basis. Whenever this is the case, the University has reason to rejoice, not only because of the additional opportunities offered to Catholic youth, but also because each institution that sets about its work with proper aims and methods, tends to strengthen the entire system. In fact, the University itself will be the first to profit by the growing efficiency of the secondary schools, since its own special purposes can be attained the more readily with students who have been duly prepared.

Among these purposes, one of the most important is the training of teachers for colleges and high schools. Inquiries are constantly being received at the University for competent instructors in Latin, Greek, Mathematics and the physical sciences. A new college has been established, funds have been collected, a location secured, and the building perhaps is already under way. But such an undertaking evidently presupposes that a teaching staff of the right caliber has been secured beforehand; and it is out of all reason to demand that the University shall supply the needed instructors on short notice. It is rather a hopeful sign that the secondary schools are now looking about for teachers who have taken advanced courses and received the corresponding degrees; but such teachers cannot be prepared within a single year or by any hurry-up process. It is far better to let them take the time needed for thorough equipment both in the subject which they expect to teach and in the science and art of education. It is really a pity that so many graduates who have taken an M. A. or a Ph. D. with distinction should not have had even an elementary course in the principles and methods of education—as though the possession of knowledge in any department gave assurance that the possessor could impart it to good effect. A skilful investigator, who is an excellent guide for mature students, may be sadly out of place when he attempts to deal with

pupils who, in the strict sense of the word, are to be educated.

It should, then, be well understood that the growth of the University means the development of all our Catholic schools. Whatever is done to help on its progress must eventually turn to their advancement. The University cannot migrate from point to point, and much less can it take over the functions of the elementary school. But it can and does affect every pupil in every parochial school or high school whose teachers have received university training. The needs here referred to are not merely theoretical, any more than the needs of Catholic education in general. By the work done in its lecture halls and laboratories, the University has brought to its doors more students than it can, with its present limited space, care for as they should be cared for, if the further development is to be normal. And this situation, serious as it now is, will become more acute as the Catholic high schools and colleges continue to raise their standards.

EDWARD A. PACE.

AN EDUCATIONAL EXPLORER IN SOUTH AMERICA.

After a trip of nearly a year through South America, where he visited many of the principal universities and educational institutions, Dr. Edgar E. Brandon has just returned to Washington. During this trip Dr. Brandon saw many unique and unusual systems of education in operation. Many of the nations south of us have as modern a system of educating their people as we have today in the United States, while on the contrary there are some of the smaller republics a little backward. But there is a widespread movement that seems to take in all of South America today, and even the smaller republics are waking up to the fact that education is the basis of prosperity in any country in the world.

The work was undertaken under the direction of the Pan American Union. It was desired to get first-hand information concerning higher education in the Latin American republics, and with this object in view the Pan American Union sent a representative to that country to make a thorough study of all branches of the subject. The Doctor relates many interesting experiences that happened to him while on the trip and some of them are intensely interesting.

During the year he was away Dr. Brandon sent a monthly story of his travels to Washington. These stories were of such unusual interest they were printed each month in the Bulletin issued by the Pan American Union. There were eight installments from October of last year to July of 1912. In a short talk the Doctor gave an interesting résumé of his experience while visiting our friends in the south. He intended primarily to look into

the educational facilities of every Latin American republic, but later found he would have time to cover only Panama, Peru, Bolivia, Chile, Argentina, Uruguay, Brazil, Venezuela and Costa Rica.

"It is strange but nevertheless true," said the Doctor, "that nothing has ever been published in this country regarding higher education in South America. As illustrating the lack of knowledge on this subject among many people, I will tell you of an incident. When I started out on my mission an apparently well informed lady asked me where I was going. I told her I had a year's leave of absence and I was going to South America to study the universities there. She said, 'Have they got any universities there?'

"I first visited Ecuador and Guatemala where they have universities but only in a small way. In Argentina they have more than seven thousand students in their four universities. At Buenos Aires alone they have five thousand students, which is almost as many as on the rolls of any university in the United States. Chile has about two thousand students in the State University, with several hundred more in the Catholic University. Peru has nearly one thousand in the university at Lima, including the three provincial universities. Even a little country like Uruguay has seven thousand students.

"In Brazil there are about eight thousand persons studying law, medicine, pharmacy, dentistry, and engineering, but a peculiar fact in connection with this country is that it is the only one that does not maintain a university in the whole of South America. The schools were never organized in university form. They have schools of law, schools of medicine, schools of engineering and many other kinds of schools, but strange to say they have no university that comprises all of these different schools in one organization.

"Another striking fact about Latin America is the great amount of money the various countries are putting into higher education of late years. Many of them are putting up fine buildings, increasing the salaries of the teaching staff, and doing many other things to help along the educational propaganda. Uruguay in the last three or four years has spent more than two million dollars in buildings for schools. At La Plata, Argentina, the university plant, building, grounds and laboratory cost something like ten million dollars.

"One peculiarity about South American institutions is there are no professors who are strictly professors as we understand the term in the United States. The majority of professors in the universities throughout South America are men who practice their professions at the same time they teach. Lawyers, doctors, engineers and architects, and some of the members of the staff are newspaper men, publishers and editors. These men teach probably only three or four hours a week, but they come right in from the actual practice of their profession to do this.

"This practice has its advantages and disadvantages. The disadvantage lies principally in the fact that not being teachers by profession they occasionally lack proper teaching methods and they don't have that intimate relation with students that teachers do in our universities and colleges in America.

"But there is one great advantage. They are all men of considerable learning and high reputations in their communities. The best physicians, the best lawyers, and even the high state officials all willingly accept professorships in any of the colleges. Almost all South American university professors will usually be found to be men of the highest social standing and considerable wealth. This lends a certain dignity to the institutions which is

sometimes lacking in the United States in spite of our better teaching methods. These men of course cannot make a living from teaching alone but they combine their own profession with teaching in order to supplement their income. There is no question but that in proportion to the time given to teaching, professors are better paid in Latin America than in this country.

"As far as I know there are only three institutions in Latin America of higher education that are not strictly dependent upon and founded by the state. One is the Catholic University at Santiago, Chile, the second is Mackenzie College at Sao Paulo, Brazil, and the other at Bogotá, Colombia. There are many private schools in secondary education and private societies not religious.

"The length of time necessary to secure a diploma in any of the universities throughout South America is greater than it is in this country. For instance, in law it takes about five years and sometimes six years to get a degree. In medicine six and seven years, and in pharmacy three and four years. The law school is not merely a school of law. It is a school of jurisprudence and comprises courses in juridical sciences like international law, economics, political science, etc. The medical course includes much of the practice our physicians get as internes in hospitals after graduation.

"Some of these institutions are very old and antedate any in the United States. At Lima and Mexico City the universities date back to 1551. At Cordoba in Argentina the university was founded in 1613 by the Jesuits. All three are older than our Harvard University, which was founded about the year 1640. In all the countries I visited, except Brazil, Paraguay and Uruguay, the universities go back to Spanish colonial times. The same is true of Cuba, Mexico, Guatemala, and the Dominican Republic.

"An unusual movement now on foot is that of the student movement throughout South America. In each university there is a student association unlike anything in this country. It is a general association open to all students and practically all students are members. In the larger universities there is a student society in each school and above the school society is the general society of the whole university. A short while ago they formed a league of student societies for all America. They have already held three general students' congresses, with representatives from all Latin American universities. The first was held at Montevideo in 1908, the second at Buenos Aires in 1910, and the third at Lima, Peru, in July, 1912.

"These congresses are probably the most unique and unusual institutions of the kind ever gathered together in any part of the world. They have for their object to create a student sympathy throughout all America. The idea is that of a general peace movement of good fellowship and amity between the different countries. An international sympathy as a result of this movement may come about quicker than might be expected because the leading men of all the countries taking part are graduates of the various universities."

THE DRAMA IN THE SCHOOL

So many odd things have found their way into the American schoolroom in the past fifty years, that it would not surprise observers to find the drama there very soon, with the same authority as a text-book or a new method. Its entrance would be made of course as an educational factor. If art and music, the stereopticon and the oculist, cookery and manual training, rudely shouldered the three R's for a place in the curriculum of the common school, they did so as factors in the education of youth. Why should not the drama secure a like footing? Its credentials are much better than the majority of the fads, and it had a place in the school long before the others were thought of. In our time the drama has enjoyed remarkable development and extensive and varied application. Very few outside of the theatrical circle have remarked either development or application, which it would take a volume to describe, but the main features are these: the increase in the number of theatres all over the world, meaning increase in the audiences; the effort of managers and playwrights to suit every taste and to meet every demand, with results in the form of children's theaters, open-air theaters, religious theaters, and plays and entertainments of every form and shape; the rapid translation of plays from the vernacular into all the other tongues; and finally the experimenting of educators with the drama to discover a proper place for it in the educational curriculum.

Perhaps the most significant fact in the development and influence of the drama is the motion-picture play. It may be noticed that most people who speak on the question of the motion-picture drama condemn it with haste and fury. This is beside the question. The invention has to be regarded from an entirely different standpoint.

It has multiplied the power of the drama by one thousand, which means simply that now the drama reaches every man, where before it reached twenty per cent of the population only. For example, in the obscurest village of the country an audience can witness, as I did, a dramatization of Dickens' *Tale of Two Cities* and Dante's *Inferno*, more effective, more thorough, and more thrilling than the stage itself can produce. In fact, the most powerful stage, owing to its natural limitations, cannot present the *Inferno* at all, and Dickens' novel, in the dramatic form called *The Only Way*, can present only the leading scenes. The motion-picture presents every character and every scene in the book, and in very short space of time, one hour. So we have the drama in the theater extensively, and we also have it at our doors in the motion-picture. What a short step to the home and the school! And how necessary to consider beforehand what to do with it when it comes in, to get the best and not the worst out of it.

One has only to read the papers to see that in some fashion the drama is already in the school. For example, I take this paragraph from a magazine concerning a London institution known as *Sesame House*, of some repute in the educational world:

"Every branch of domestic work, every moment spent in the child garden, every lecture delivered, every outing and diversion—all the work and play—has the underlying principle that links it to Froebel's idea of the unity of life. In the course in light, for example, the children are told of the speed of light and learn to compare that pace with the speed of sound. Then they are taught the position of the earth and planets; the meaning of the ecliptic, of circles and degrees; and at the end of the first term, on a breaking up night, the students dress in white, perform a masque in a darkened hall, in the center of which the Sun, represented by one holding a globe-lamp, turns on its axis, while Earth and Moon, bearing the

zodiacal signs of the months, perform their revelations, showing actually and in turn the phases and eclipses."

Again, in the New York Herald of May 23, 1912, I find this bit of description:

"Turning the youthful habit of make-believe into an asset in the teaching of American history is an achievement of Miss Louise B. Tucker, principal of public school No. 163, at 509 East 120th Street, where the pupils gave a demonstration of the method yesterday before Egerton L. Winthrop, president of the Board of Education. Never was there a more solemn conclave of redmen than the semi-circle of little Poles, Hungarians and Italians that squatted in war paint and feathers on the platform of the assembly room. They were the doughty Roanokes of the Virginian forests, met to pass sentence of death upon their enemy, the paleface, Captain Smith, and his companions. Into their midst strode Powhatan, the warrior, who declared that the Captain must die. * * * The disgraced Captain and his companions, shameless in their ordinary Caucasian clothes and unpainted faces, were led to the sacrificial block, a soap-box, beside which stood the executioner, armed with a fierce scowl and a tomahawk. * * * In rushed the lovely Pocahontas and pleaded for the life of the Captain. * * * When the play finished the juvenile actors filed out, and handed over their suits to another batch of actors, who presented "Penn's Treaty with the Indians." Four other historical sketches followed. Miss Tucker said in explanation of her method: 'truancy has disappeared since we began teaching history by dramatic impersonation. Boys will not run away from school to play Indian when they can have real Indian and Quaker and soldier plays in school. While we are implanting historical information and patriotism in these little foreigners in a way that makes it stick, we also get a social result, as the parts in these plays are assigned as rewards for good behavior. The better the boys progress in their other studies, the more

plays we give. Miss Estelle Ryan and I have become rapid-fire playwrights. So far we have turned out thirty historical dramas.' The little actors take the work seriously. There was no self-consciousness before the visitors, and the absence of scenery was no deterrent to the enthusiasm with which they entered into their make-believe reproduction of colonial days."

There is nothing new in these incidents except perhaps the method and the aim. Most of us recall how the tedium of school work was relieved by the judicious, and sometimes the opposite, use of the drama many decades ago, say since the Civil War. The Christian Brothers and the teaching sisterhoods had a real passion for these entertainments. The most popular school play was that which set forth the trial and death and funeral of a martyr. And what various emotions such a play aroused among the children, showing how deeply it affected their sensitive souls! The muscular and courageous among them denounced the executioners and longed to get Nero into the fistic arena; the gentle wept over the martyr's sufferings; while the enthusiastic expressed a fervent wish to die for Christ. The utilitarian drama had its place as well. For example, in one school the classes were divided into two camps, and the marks for study, deportment, attendance, and so forth, were daily reckoned up and set forth on the blackboard. At the end of a certain period the victorious faction performed a spontaneous drama, consisting of a march headed by a flag labeled Victory, speeches in praise of the conquerors and also of the conquered, while the latter sat in silence as observers.

Even the ancient district schools of the time had their dramatic entertainments, in the closing exercises of the year and on the patriotic festivals, in the spelling matches, which were often more dramatic than the regular play, and in special exhibitions, for which an old-

time publisher, Beadle of Philadelphia, printed handbooks of dialogues, recitations and short dramas, that still do good service. So universal was this practice that the playwright Charles Hoyt, popular from 1885 to 1900, in a drama called *The Midnight Bell*, devoted an entire act to a school exhibition, every detail being carried out with delightful realism, to the deep delight of audiences who had passed through similar scenes. Of course much of this disappeared before the advance of system, and the introduction of the modern elaborate curriculum for the common school. It returned slyly in pretty graduation scenes, elocutionary contests, and scenes from the Shaksperian drama; and now it reappears boldly in the pleas of such experimenters as the teachers above mentioned. Books have been written on the subject of the drama in the school, not very convincing one must admit, but illustrative at least of the persistency of the idea that the drama can be made use of effectively in the instruction of children.

It is not difficult to account for this persistency. Everybody loves the play, and everybody loves to act, just as everybody loves a tale and in particular loves to tell it either as author or purveyor. Children in fact are actual dramatists, with a wonderful eye for dramatic effects, for climaxes, and for reproduction of familiar scenes. They are also remarkable mimics. How often we have witnessed such scenes, organized in a few minutes, as the visit of the physician to the sick child, the visit of the teacher to complain of one and to commend another child, a school class in active though brief operation, with the dramatist and manager as teacher. Boys readily stage an Indian or soldier drama. Any child can describe to his mother the leading scenes of a motion-picture drama, which took only ten minutes to show, with better effect than after reading the same story or hearing it told.

Well, I can hear a shrewd reader objecting, what are you driving at in this plea for the drama in the school? Out with it, friend, because we are already familiar with the method of introducing the fad into the overloaded and ridiculous curriculum of the common school. There was once a New York school authority who observed that many of the school children did not seem to be well fed. He urged on the Board of Education the establishment of restaurants in the schools, in order to keep the children in proper condition to study. He preached his doctrine all over the country at the educational meetings; for he saw the beautiful "graft" hidden under the kindly proposition, the officers and cooks and waiters and food purveyors and furniture, meaning offices and profits for all his friends. Fortunately the public saw these things also, and flatly rejected the scheme. Now you wish to foist on the school system a dramatic department with the usual trimmings; special teachers and text-books, stages, scenery, properties, costumes, lights and music, with directors and employees in abundance. Have we not had enough of this false pretence? Are we not already burdened with fads and faddists, masqued as educators?

We have had too much of them, and we are to have still more of them. The parasite accompanies the sturdiest growth. One must simply guard against it, and keep plenty of paris green on hand. I am merely presenting certain facts and describing a certain tendency, which may mean something, or may mean nothing at all. The facts are as I have presented them in this essay, and they contain an argument, however slight, for the use of the drama in the school. The tendency towards this use is very strong, as may be seen in the persistency with which the drama returns to the school after being overlooked or scornfully thrown out. Its present footing is accidental, and it is used without purpose. Why not

direct this peculiar and persistent force into some useful channel? Recall how the kindergarten came into being, the shrewd and sympathetic Froebel utilizing the play of the child for the child's training. He discovered a new and valuable method. May there not be in the facts and tendency which I have discussed a new method, which will prove a short cut to high eminences in the training of the young?

Of course the professional grafter would delight to foist a dramatic department on the unfortunate school system of America, but he must be treated like any other parasite and sprayed with paris green. There is nothing elaborate in the suggestion of school drama. No scenery, no costume, no music is required. One has merely to observe children playing their own improvised dramas to see how little the imagination of the child demands the luxuries of the modern stage in order to appreciate and understand. They name each little actor for his part, and the audience remembers without the help of costumes and paint. Perhaps grandma may wear a cap and spectacles and use knitting needles, a soldier will tie a wooden sabre to his side, a doctor will carry a bag full of medicine bottles, and a policeman a club and a tin badge. In the plays prepared by Miss Tucker, as above described, there is some costuming, because nowadays children are accustomed to own Indian and cowboy suits with headgear peculiar to the characters. But the child in his own dramas requires next to nothing in the way of properties or costume, his vivid imagination supplying more than Belasco himself could provide on a grand stage.

It seems to many that the play could be used like a text-book, and in place of a text-book for certain abstract teachings which children find it difficult to realize, just as the drama can be used to convey to the common people truths which only vivid experience or the grace of God

can make emphatically true. For example, no sermon ever preached could impress upon an average crowd the full force of the principle, that men become like the things which they love, as Richard Mansfield in the play called *Jekyll and Hyde* stamps it on an audience. Even the story from which the drama is taken, Stevenson's *Strange Case of Dr. Jekyll and James Hyde*, has not the force of the play. I think the same thing is true with regard to children and the play. Their chief faults are petty lying, thieving, idling, gluttony, and bad manners, upon which they receive plentiful advice at home and abroad. It is difficult to make them feel that these faults have sure and serious consequences. A short drama can do it more effectively than a year of advice and reproof. In another article this last statement will be discussed and illustrated. It may be said in conclusion that, while the question of the drama in the school is purely speculative, the motion-picture drama has given it an importance and practicality, not yet perceived indeed, but bound very soon to bring on a warm discussion.

JOHN TALBOT SMITH.

EDUCATIONAL NOTES

Professor Llewellys Barker, of the Johns Hopkins University, author of *The Nervous System and its Constituent Neurones*, chief physician of Johns Hopkins Hospital, contributes a paper to the *Child-Welfare Magazine*, for September, "On the Management of Children Predisposed to Nervousness." The intrinsic worth of the paper as well as the high standing of the writer should secure for it a careful study in every home and school in the country. We reproduce it here through the courtesy of the editors of the *Child-Welfare Magazine*.

Whether a person becomes nervous or not depends upon two great factors: (1) the constitution which he inherits from his parents and through them from his ancestors generally; (2) the influences to which his body, especially his nervous system, is exposed during life and particularly during childhood. There will always be differences of opinion among serious students of the subject as to the relative importance of these two factors; some assume that heredity or nature is the all important factor; others maintain that this is relatively insignificant and that environment or nurture accounts for everything; both views are one-sided. Both nature and nurture are of fundamental importance and only by considering the two aspects of the subject fairly can sound ideas ever be arrived at. Heredity and environment overlap in one period of life; during early childhood the individual is usually under the educational influence of his parents and exposed to their example. Doubtless much that is sometimes attributed to direct inheritance is really due to the influence after birth of imitation of the parents. Where the heredity is notoriously bad, it might be well, as Oppenheim suggests, to protect children who have the ill-fortune to be born under such conditions from the dangers of psychic infection in the parental environment;

such children taken away from home and placed under more favorable conditions would have a better chance of counteracting the faults of inheritance. In families in which nervous states prevail it is a matter of great interest to know in how far the nervous tendency can be overcome by educational means and especially to learn what to avoid because of its likelihood to injure the nervous system. Even in families in which no nervous taints exist in the parents or near relatives the children sometimes become nervous through faulty education and there is a growing desire on the part of well-informed people nowadays to make sure that the means of education they provide for their children shall be such that the nervous system will be protected and strengthened rather than exposed to over-strain and injury. One fact which has become ever clearer as medical knowledge has advanced concerns the nutrition of the child. Faulty feeding in infancy and early childhood may lead to such impoverishment of the tissues and such stunting of growth that the ill effects can never be recovered from in later life. A considerable proportion of the intellectual and moral inferiorities among our people is fairly attributable to imperfect nutrition at this early age. Fortunately the public is now being so thoroughly educated to the importance of breast feeding for infants and of liberal and suitable diet during the early years of life, by family physicians and also through the excellent little manuals of Holt, Starr, Griffith, and others on the care and feeding of children that it is not necessary to dwell at length upon the subject. Plenty of good, simple food, including milk, meat, vegetables and fruit, with avoidance of condiments, coffee, tea and alcohol, is approved by all authorities.

Many parents make the mistake of allowing the caprice of the child to influence its diet. We now know the foods that are suitable for children and, knowing these, the children should be provided with them in suitable

amounts and should be required to eat of them, largely independent of choice. The child that learns to eat and digest all wholesome foods and who is not permitted to cultivate little food antipathies makes a good start and avoids one of the worst pit-falls of life with which medical men are very familiar, namely a meticulous anxiety concerning the effects of various foods all too likely to develop into a hypochondriacal state. There is a greater recognition now than formerly also of the fact that children should not be too tenderly brought up—that a certain amount of judicious hardening of the body is desirable. While faddists and extremists in this direction fall into greivous errors, making their children go barefoot and bare-legged in the snow and compelling the feeble, non-reacting child to take plunges in ice water, a still greater mistake is made by those who over-protect their children and who fail to accustom their bodies early to cool baths and to exercise in all sorts of weather. The child who is brought up in such a way that he is very sensitive to slight changes in temperature is bound to suffer from it sooner or later and everyone is familiar with those who grumble at the weather. If children are suitably dressed and are early accustomed to taking a cool bath in the morning and to walks out-of-doors every day, rain or shine, and whether it be cold or warm, the skin and nervous system quickly acquire a tolerance for variations in temperature most desirable for health and for the feeling of well-being.

An out-of-door life for children leads them unconsciously to exercise their muscles more than is possible for the child who stays indoors. Not only physicians but also laymen from the old Greek times to the present have been impressed with the importance of bodily exercise and harmonious muscular development for the welfare of the mind and of the nervous system.

If we wish our children to be strong, energetic and courageous, if we desire to insure them against the nervous ills which follow in the wake of debility, inertia and timidity, we must see to it that all the muscles of their

bodies are systematically and regularly exercised. For this purpose the plays of children are very important, and the only child, deprived of the companionship of brothers and sisters, unless pains are taken to supply other playmates for him, is much to be pitied. Besides play, walking, running, rowing, riding, swimming, paddling and sailing are all desirable forms of bodily exercise. In cities, and especially during the school year, systematic gymnastic exercises, calisthenics, have to be resorted to and where no suitable gymnastic exercises can be obtained, parents will do well to teach older children some forms of exercises to be taken in the early morning. One of the best of the various systems worked out is that of a Dane, one J. P. Müller, who in his little book, *My System*, outlines a series of exercises which anyone may carry out in his own room without apparatus. These exercises are physiologically well devised and I can recommend them heartily, not only for older children but also for both men and women who have to compress the exercises of the day into a very short period. The exercises recommended in this country by Luther Gulick, by Tait McKenzie, and others, may also be mentioned. I would call your attention also to the works of Lagrange. An anxious mother will often ask to have her nervous child excused from regular exercises at school. This is usually a mistake, for nervous children even more than normal children require systematic muscular exercise. It should, of course, be properly regulated and where there is any doubt as to the reliability of the supervision of such work at a school gymnasium, definite instructions should be obtained from the family physician as to the character and amount of exercise to be undertaken.

While emphasis is thus laid upon suitable bodily exercise for children predisposed to nervousness, a warning should be sounded against excesses in sports like tennis, foot-ball, basket-ball and other games in which there is opportunity for competition or rivalry. Over-ambition

in these directions is often most harmful both to the body and to the mind of the child and should be especially avoided where there is any neuropathic taint.

In addition to the hardening of the body, the education of the child should include measures which increase the resistance of the child against pain and discomforts of various sorts. Every child, therefore, should undergo a gradual process of "psychic hardening" and be taught to bear with equanimity the pain and discomfort to which everyone sooner or later cannot help but be exposed. What I have said about clothing, cold baths, walking in all weather and at all temperatures, play and exercise in the open air, has a bearing on this point, for a child who has formed good habits in these various directions will have learned many lessons in the steeling of his mind to bear pain and to ignore small discomforts. Physicians who work among nervous cases realize how often the child who has been too much protected from pain becomes the victim of nervous break-down later in life. I have seen many a woman who could bear great sorrow or suffer without flinching the pain of childbirth who still had no tolerance for the little ills of life. In such cases it is the idea rather than the sensation from which the patient suffers and such abnormal ideas most frequently arise in those who have not learned in childhood to bear pain well or to adjust themselves without complaint to the disagreeable sensations and experiences which are essential to a normal bringing up.

The boy who learns to tumble in a gymnasium, to stand the pain of boxing and fencing and wrestling and to keep his temper while engaging in these exercises will have subjected himself to a training which cannot help but stand him in good stead later on in life. One reason why women are more prone in later life to nervousness than men may lie in the lessened opportunity which girls have for bodily and psychic hardening in the games which they play and the life which they lead as children. Par-

ticular care should be taken with young girls who show any tendency to nervousness to see to it that not too much concession is made to their likes and dislikes. Nothing can be more harmful to them than the gratification of caprice. Especially when a child shows a tendency to be nauseated by certain smells and tastes and to complain of noises or of sensitiveness to bright light, the family physician should be consulted and, provided no actual disease of the sense organs or brain is responsible, the process of psychic hardening should at once be begun. Neglected, it is surprising to what vagaries such hypersensitiveness may lead. A lady recently consulted me on account of a most distressing state, asking that "in the name of mercy and pity," she should be given some help and told how to overcome an obsession which distressed her. The sound of her husband chewing at table completely upset her and when he smoked the noise made by the puffing of the smoke was torture to her, the creaking of her mother's shoes as she walked about the house made her most uncomfortable during a period of several months. Obviously, the abnormal idea in such a case caused the suffering, not the sensory impulse itself.

Another patient, a gentleman, who had repeated nervous breakdowns, told me that they always begin in the same way. After a night of insomnia, he will suddenly become unable to bear a strong light and in lamp light he complains that he has a sensation of pressure in the head and an inability to relax his limbs. He feels at such times as though he will lose his mind and that he must have some relief or he will have to end his life. In one of these attacks in early life he stayed two years in a dark room and only at the end of that time would consent to remain in the light. Obviously here, too, it was not the sensation of light but the idea that the light would injure him which was the kernel of his condition.

Examples like the two just mentioned could easily be multiplied, but they will be sufficient to indicate the di-

rection in which the psychopathic nervous system may easily tend. While in severe cases like these just referred to, the patients undoubtedly started out in life with abnormal nervous systems, it is quite conceivable that a judicious hardening in early life might have prevented the later shipwreck. I cannot too strongly recommend, therefore, the acquisition of tolerance of disagreeable feeling-tones as early as practicable in life.

If children can be brought to behave normally in the presence of the disagreeable feeling-tones just discussed, the task of educating them to control themselves in circumstances which tend to arouse the stronger feelings, emotions and passions will be made much easier.

(To be continued.)

CURRENT EVENTS

SUCCESS OF CONVENT SCHOOLS ABROAD

In view of an attack upon the Convent Schools which appeared in the *British Congregationalist* under the title of "The Lure of the Convent School," especial interest is attached to the results of the Oxford Local Examination for June, 1912. In publishing the lists of Catholic successes in this examination, *The Catholic Times and Catholic Opinion* of September 6, says: "The one most gratifying feature is, however, the success of our Convent Schools. It comes opportunely. We commend the list to the notice of the writer in the *British Congregationalist*, who must certainly feel foolish in the face of such facts, even if he does not regret his attack. If our boys will only emulate the successes of their sisters in quality and quantity, then we shall, metaphorically speaking, run our competitors off their feet."

In the Senior Division, Catholics took 41.7 per cent of the Distinctions given in Religious Knowledge. Miss Cecily B. Topp and Miss Rose O'Connor of Mt. St. Joseph's, Deane, Bolton, head the list, having been bracketed equal for first place with three others. In History, Catholic schools receive 31.3 per cent of the honors, P. Hughes of St. Bede's College, Manchester, enjoying the distinction of being first in that subject. In English Language 21 per cent of the distinctions fall to Catholics, Miss Dorothy M. Unsworth, Notre Dame Convent, St. Helens, taking second place. Of the six distinctions granted in Political Economy, one is taken by Miss Mary K. Cummins, of Gumley House Convent, F. C. J., Hackney. Over 15 per cent of the distinctions in Latin, and 16 per cent in Greek were taken by Catholics, the greater number going to the Jesuit Colleges of Wimbledon and Mount St. Mary's. "In French the percentage is 23, and here the convents sweep all before them. All our successes in this subject are due to their pupils. The same applies to German. In Italian the only distinction granted is taken by a pupil of the Salesian

School, Battersea." In Spanish, of the five distinctions given, Catholics receive two; in Mathematics, of the sixty-nine distinctions ten are taken, and eight of these, by the Catholic Institute of Liverpool; in Physics, of the sixteen distinctions, two were gained by St. Ignatius' College, Stamford Hill.

In the Junior Division the Catholic successes were as follows: in Religious Knowledge, 36 per cent of the distinctions granted; in History, seven of the twenty-four distinctions; in English Language, eighteen of the eighty-six distinctions; in Latin, 39 per cent; in Greek, 51 per cent; in French, 38 per cent; in German, two of the ten distinctions go to convent schools; in Mathematics, eight of the sixty-seven distinctions; in Botany, of the eight distinctions granted, two won by convent schools; in Chemistry, six of the thirty-four; in Physics, one of the fifteen; in Drawing, three of the eleven distinctions offered, the winners being bracketed equal for the first place.

NEW YORK TEACHERS' INSTITUTE.

The New York Institute of Scientific Study which last year enrolled over 1300 students began work for the present school year on September 16, with a large registration. The Institute is chartered by the University of the State of New York, is affiliated to the Catholic University of America and its courses count for eligibility towards all licenses in the city schools. The program offers the following 30-hour courses: "Principles of Education," by James M. Kiernan, Ph. D., LL. D., Professor of Education, Normal College; "History of Education," by Francis H. J. Paul, Ph. D., Principal of Public School No. 30; "Psychology," by Rev. Francis P. Duffy, D. D., Professor of Psychology, St. Joseph Seminary, Dunwoodie, N. Y.; "Class Management and School Supervision," by James J. Reynolds, A. M., Principal of Public School No. 132; "English Literature—Introduction" and "English Literature—Advanced" by Rev. William B. Martin, S. T. L., Director of the Institute; "Methods of Teaching—Elementary," and "Methods of Teaching—Advanced" by John S. Roberts, Ph. D., Principal of Public School No. 62; "Grammar, Rhetoric, Composition," by Joseph Mahon, A. M., Professor of English, Cathedral College, New York.

Courses will also be given during the year on the Ethics of Medicine, Law, Journalism, and Business.

For the Guild of St. Catharine which has an enrollment of 200 professional nurses, a course on the Ethics of Nursing will be provided.

FRENCH TEACHERS' ORGANIZATION DISSOLVED

At the recommendation of the Minister of Public Instruction, Monsieur Gabriel Guisthau, the French Cabinet, on August 22, determined to dissolve all teachers' unions and organizations. This drastic action is the direct result of the feeling aroused in governmental circles by the proceedings of the Federation of Teachers' Societies held recently at Chambéry. At that congress resolutions were passed approving anti-militarism, even, it is said, encouraging desertion among soldiers serving in the army. "The educators of the youth of France," the Cabinet said, "in adhering to the anti-patriotic movement have gravely imperilled the work of the national schools." Between 60 and 70 teachers' organizations with a membership of about 50,000 are affected by the order of the cabinet. They have been officially notified of their illegality, and given until September 10 to dissolve.

HOLY CROSS COLLEGE

The cornerstone of the new Beaven Hall, which is to be the gift of the Bishop and clergy of Springfield Diocese to Holy Cross College, Worcester, Mass., was laid on Sept. 4. The Rt. Rev. Thomas D. Beaven, D. D., Bishop of Springfield, officiated. The sermon was delivered by the Very Rev. Provincial, Joseph F. Hanselman, S. J., a former president of Holy Cross. The ceremony was attended by Governor Eugene N. Foss, of Massachusetts; the Rt. Rev. John J. Nilan, D.D., Bishop of Hartford, Conn.; the Rt. Rev. Louis S. Walsh, D.D., Bishop of Portland, Me.; the Rt. Rev. Joseph L. Rice, Bishop of Burlington, Vt.; the Rt. Rev. Daniel F. Feehan, D.D., Bishop of Fall River, Mass.; the Rt. Rev. Monsignor D. M. O'Callahan, and the

Rt. Rev. Monsignor Peter Ronan, of Boston, Mass.; President Edmund C. Sanford, of Clark College, Worcester; President G. Stanley Hall, of Clark University.

CATHOLIC YOUNG MEN'S NATIONAL UNION

At the Thirty-eighth Annual Convention of the Catholic Young Men's National Union, held during the week of Sept. 8th, at Buffalo, N. Y., the secretary reported a gratifying growth in the Union during the past year. Fourteen new societies have been added since the Washington convention in 1911. "One hundred and eighteen societies are now allied with the C. Y. M. N. U., representing, at a truly conservative figure, 25,000 Catholic young men. The territory represented by these societies is found within the states of Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, Ohio, Michigan and the District of Columbia." These societies are engaged in literary activities, encouraging and conducting debates, literary contests and study work. Through the features of the literary committee of the Union these activities are fostered and supervised. There were at the convention those who represented societies in which evening schools and study clubs and reading courses are part of the club life, and which offer educational opportunity of untold value to Catholic youth forced to work during the daytime. Through the Catholic Amateur Athletic League control is exercised over Catholic athletes connected with our parish clubs, and well directed athletic attractions are made to counteract those offered by outside organizations.

The Secretary's report says:

"We feel that the past year has been one of progress and that the fields of opportunity opened to us should be further cultivated during the ensuing year. All the features of the Union should be continued and enlarged. We have every reason to feel proud of our work, blessed by God and praised by man. It has gone on and on, through adversity and disappointment and discouragement, testing the qualities of its adherents. They have proven true to its noble cause. The undying perseverance that has marked the period of reconstruction of the Union speaks well for the future and, with our aims high, our

purposes clear and our courage undying, blessed by the grace of God and the approbation of His Holy Church, we will go forward to the fullness of success awaiting the cause of 'God and Our Neighbor.' "

At the closing session the following officers were elected: Spiritual Director, the Rev. Joseph M. Corrigan, D.D., Philadelphia; President, William Henry Gallagher, Detroit; First Vice-president, Timothy J. Brinnin, Boston; Second Vice-president, Edward B. Schlant, Buffalo; Third Vice-president, P. J. Austin Fink, Baltimore; Secretary, Charles P. Steiner, Detroit; Treasurer, Harry R. Murray, Philadelphia. Board of Directors—The Rev. August M. Hackert, Cleveland; William C. Sullivan, Washington, D. C.; Joseph P. Long, Wilmington, Del.; A. J. Schenkelberg, Cleveland; Leo A. Kirschner, Toledo; Herman C. Wernert, Pittsburg; Felix Lunney, Newark; William H. Weber, Philadelphia; Anthony Westerholt, Sandusky, Ohio; J. Connor French, Trenton, N. J.; Hugh H. McGrane, Brooklyn, N. Y.; Joseph G. Morgan, Boston; James J. Coyle, Central Falls, R. I.; B. F. Gregory, Newark.

PATRICK J. McCORMICK.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The second biennial meeting of the National Conference of Catholic Charities was held at the Catholic University of America on September 22, 23, 24 and 25. As at the successful meeting of two years ago the attendance was large and widely representative. The Conference opened with Solemn High Mass on Sunday, September 22, and with a sermon by the Rt. Rev. J. F. Regis Canevin, D.D., Bishop of Pittsburgh. At the public meeting that evening, General John A. Johnston, Acting-President of the Board of Commissioners, Washington, D. C., delivered the address of welcome; the Rt. Rev. Thomas J. Shahan, Rector of the Catholic University, spoke of "The Church in Charity." Other speakers were Mr. Thomas M. Mulry, President of the Superior Council, St. Vincent de Paul Society, New York City, on "The Government in Charity;" Mr. F. P. Kenkel, Editor of Social Justice and the Daily Amerika of St. Louis, on "Charity and Culture."

The following program was carried out in the general and sectional meetings:

Sept. 23. *Committee on Needy Families.* Address by Mr. Robert Biggs, Chairman. "Desertion and Non-Support," by Mr. Patrick Mallon, Probation Officer at Brooklyn Children's Court, Brooklyn, N. Y. "The Pensioning of Widows and Their Families," by Miss Mary E. Shinnick, Probation Officer, Cincinnati, Ohio.

Committee on Dependent Children. Address by Mrs. Thomas Hughes, Chairman of the Committee on Day Nurseries of the Association of Catholic Charities, New York City. "Present Methods in the Care and Training of Defective Children," by the Rev. Michael McCarthy, S.J., New York City. "Medical Point of View of Mentally and Physically Defective Children," by Dr. Mary O'Brien Porter, Chairman of the Protectorate of the Catholic Women's League, Chicago, Ill.

Committee on Delinquent Children. Address by Mr. Edwin Mulready, Chairman, Executive officer and Secretary of the Massachusetts Probation Commission, Boston, Mass. "Prevention of Delinquency," by Mr. J. J. McLoughlin, Society for the Prevention of Cruelty to Children, New Orleans, La. "Necessary Legislation," by Mrs. Thaddeus J. Meder, Chicago, Ill. Discussion opened by the Honorable Charles J. DeCourcy, Massachusetts Supreme Judicial Court.

Meetings of Organizations: St. Vincent de Paul Society; Christ Child Society; The Federation of Catholic Women's Organizations; Organizations engaged in the work of the Protection of Young Girls.

General Meeting: "The City and Its Poor."

"The Poor as Victims of Their Material Environment," by Dr. Lawrence F. Flick, Founder of the Pennsylvania Society for the Prevention of Tuberculosis, Philadelphia, Pa., "The Poor as Victims of Their Moral and Social Environment," by Miss Katherine R. Williams, Member of the State Board of Control of Wisconsin, Milwaukee, Wis. "The Legal and Social Protection of the Poor," by Mr. James F. Kennedy, President of the Particular Council, St. Vincent de Paul Society, Chicago, Ill.

Sept. 24. *Committee on Needy Families.* Address by Mrs. James Hugh Hackett, President of the Marquette Woman's League, Milwaukee, Wis. "After-Care of Families," by Mr. Joseph W. Brooks, Member of the Executive Board of St. Mary's Industrial School, Baltimore, Md. "The Relation of the State to the Convict's Family," by Dr. Charles F. McKenna, Vice-President of the Catholic Home Bureau, New York City. "Home Recreation, Play and Playgrounds Among the Poor," by Miss Margaret C. Cummings, Director of Recreation Center for Men and Boys, New York City.

Committee on Dependent Children. Address by Mr. Edward J. Du Mee, Vice-President of the Central Council and Chairman of the Almshouse Committee, St. Vincent de Paul Society, Philadelphia, Pa. "The Legal Aspect of the Problem of Dependent Children," by the Honorable Michael F. Girtten, Former Judge in the Municipal Court, Chicago, Ill. "The Federal Children's Bureau," by Mr. Richard M. Reilly, President of the Particular Council, St. Vincent de Paul Society, Harrisburg, Pa. "The Immigrant Child," by Mrs. Edward Mandel, Secretary of the Women's Auxiliaries to the St. Vincent de Paul Society, New York City, and by the Rev. Dr. Joseph Corrigan, Superintendent of the Catholic Missionary Society, Philadelphia, Pa.

Committee on Dependent Sick. Address by Dr. John A. Horgan, President of the Central Council, St. Vincent de Paul Society, Boston, Mass. "The Chronic Sick in Their Homes," by Dr. Robert M. Merrick, Boston, Mass. "Systematic Visitation of the Sick in Their Homes," by Mrs. M. J. McFadden, President of the Guild of Catholic Women, St. Paul, Minn. "Service on Boards Controlling the Disbursement of Funds for the Relief of the Sick," by Dr. Helen M. Nolen, Toledo, Ohio.

General Meeting: "Co-operation in Charity."

"Co-operation Among Catholic Charities," by Miss Adelaide M. Walsh, Director of the Social Service Department, Children's Memorial Hospital, Chicago, Ill. "Co-operation Among All Charities," by Dr. James E. Hagerty, Professor of Economics, Ohio State University, Columbus, O. "The Parochial School in Relation to Relief Work," by Rev. Joseph F. Smith, Superintendent of Catholic Schools, Archdiocese of New York,

New York City. "The Uses of a Catholic Charities Directory," by Rev. Dr. William J. Kerby, Secretary of the Conference.

Sept. 25. *Committee on Needy Families.* Address by Mr. John Rea, President of the Central and Particular Councils, St. Vincent de Paul Society, Philadelphia, Pa. "Modern Views and Method of Treatment of Inebriety," by Dr. John A. Horgan, Out-Patient Physician of Foxborough State Hospital, Roxbury, Mass. "The Parish Nurse," by a Sister of the Institute of Mission Helpers, Baltimore, Md. "Our Catholic Immigrants," by Mr. William J. Vavra, Assistant Prosecuting Attorney in the Court of Domestic Relations, Chicago, Ill.

Committee on Dependent Children. Address by Miss Stella Hamilton, Board of Managers of the Christ Child Society, Omaha, Neb. "The Problem of Dependent Catholic Children in Public Institutions," By Rev. Francis X. Wastl, Chaplain of the Philadelphia Hospital for the Sick, Indigent, and Insane, Philadelphia, Pa. "The Selection of Children for Placing Out," by Mr. William J. Doherty, Executive Secretary of the Catholic Home Bureau, New York City. "The Education of the Dependent Child," by Brother Henry, Director of the New York Catholic Protectory, New York City.

Committee on Delinquent Children. Address by the Honorable Patrick J. Whitney, Commissioner of Corrections, New York City. "Causes of Delinquency," by Rev. James Donahue, City Missionary of St. Paul, Member of the Charities Conference Committee. "Treatment of Delinquent Children," by Mr. Michael Francis Doyle, Vice-President of Particular Council, St. Vincent de Paul Society, Philadelphia, Pa.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

The Mass, a study of the Roman Liturgy. Adrian Fortescue, London, Longmans, Green and Co., 1912, pp. xii+428, cloth \$1.80 net.

This volume is a valuable addition to "The Westminster Library," a series of manuals for Catholic priests and students. The editors of this splendid series, the Rt. Rev. Monsignor Bernard Ward and the Rev. Herbert Thurston, are a sufficient guarantee of the scholarship represented by the work offered. The purpose of the series is briefly set forth in the Editors' Preface.

"This series of Handbooks is designed to meet a need, which, the Editors believe, has been widely felt, and which results in great measure from the predominant importance attached to Dogmatic and Moral Theology in the studies preliminary to the Priesthood. That the first place must of necessity be given to these subjects will not be disputed. But there remains a large outlying field of professional knowledge which is always in danger of being crowded out in the years before ordination, and the practical utility of which may not be fully realised until some experience of the ministry has been gained. It will be the aim of the present series to offer the sort of help which is dictated by such experience, and its developments will be largely guided by the suggestions, past and future, of the Clergy themselves. To provide text-books for Dogmatic Treatises is not contemplated—at any rate not at the outset. On the other hand, the pastoral work of the missionary priests will be kept constantly in view, and the series will also deal with those historical and liturgical aspects of Catholic belief and practice which are every day being brought more into prominence.

That the needs of English-speaking countries are, in these respects, exceptional, must be manifest to all. In point of treatment it seems desirable that the volumes should be popular rather than scholastic, but the editors hope that by the selection of writers, fully competent in their special subjects, the information given may always be accurate and abreast of modern research."

The author has brought together in this attractive volume not only a wealth of useful information concerning the Mass, but he has organized his material in such a manner that the perusal of the volume is a pleasure even to men whose habits of study are not pronounced. The book should be in the hands of every priest and of every catechist. It will doubtless help in no small measure to diffuse throughout the English-speaking world knowledge and interest in the liturgy of the Catholic Church.

The conflict between Catholicity and dogmatic Protestantism is a thing of the past. The Catholic is no longer called upon to defend his faith and the practices of the Church against a distorted Scripture text or individualistic interpretations of the Old Testament writings. But for all that, our non-Catholic neighbors are not possessed of a greater stock of knowledge concerning the Church and her practices than the generation of Protestants that preceded them: they are still in need of enlightenment. They not infrequently attend Mass to hear some preacher of note or to listen to the music; but the Mass puzzles them. They are willing to be enlightened, but if information is not forthcoming, they are likely to go away with a very erroneous idea of what the Mass stands for. There are, in fact, few subjects that interest Catholics and non-Catholics alike more deeply than the meaning and history of liturgical forms, particularly those employed in the Mass. The intelligent Catholic layman no less than the catechist and the priest will welcome this book of Dr. Fortescue.

The work is divided into two parts. In the first part the history of the Mass is traced under the following four chapter headings: The Eucharist in the First Three Centuries; the Parent Rites and their Descendants; the Origin of the Roman Rite; the Mass since Gregory I. In the second part the order of the Mass is dealt with in six chapters: The Mass of the Catechumens to the Lessons; to the end of the Catechumens' Mass; the Mass of the Faithful to the Eucharistic Prayer; the Canon; the Communion; After the Communion. There is added a brief bibliography and a good alphabetical index: two features which greatly enhance the value of the work to the student.

THOMAS EDWARD SHIELDS.